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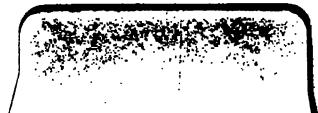
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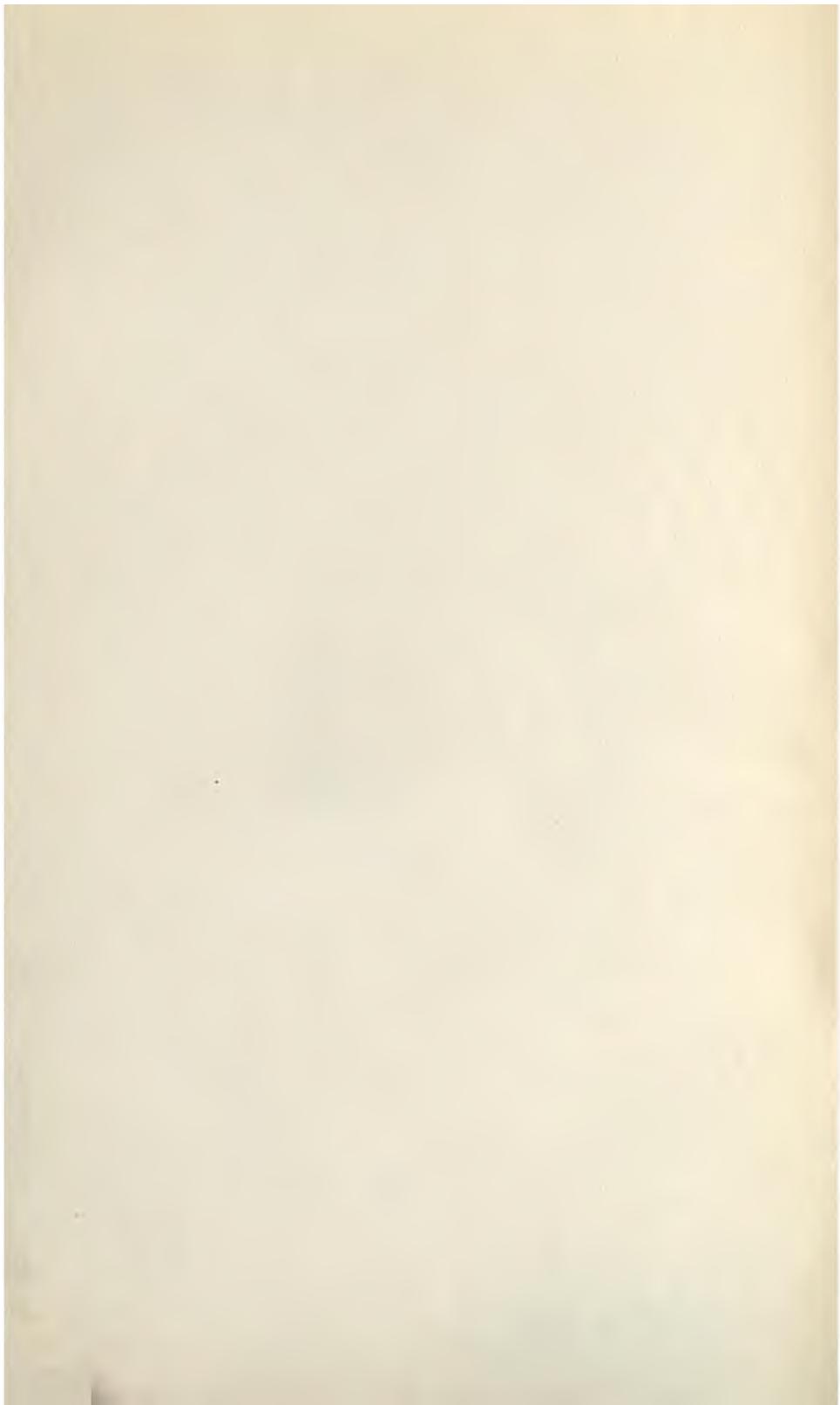


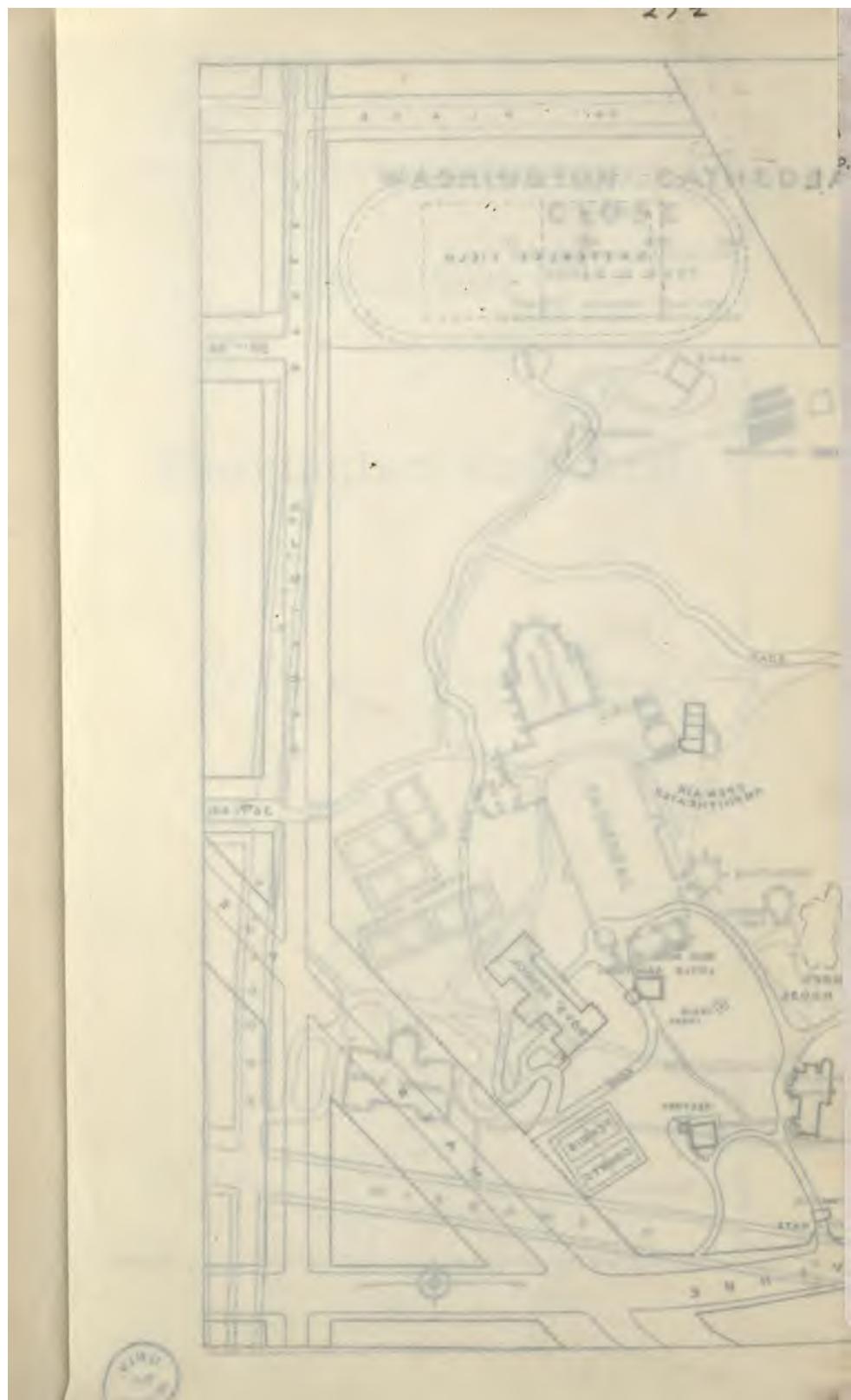
The Cathedral of St. Peter and St. Paul
Mt. St. Alban, Washington, D. C.

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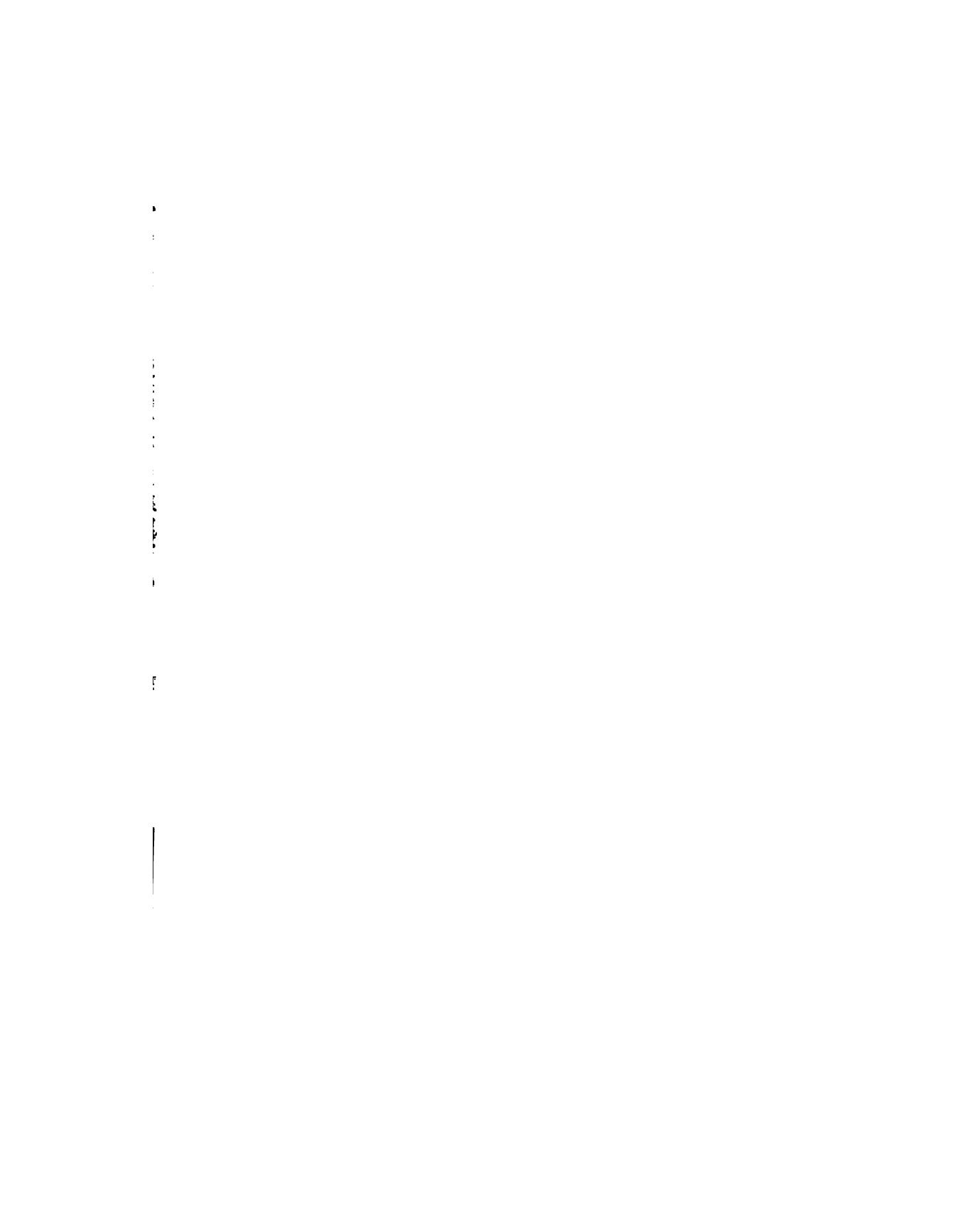






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Hand Book
of
Washington Cathedral

PUBLISHED BY THE AUTHORITY OF THE
BISHOP AND CHAPTER OF WASHINGTON

Sixth Edition
Revised and Enlarged

Edited by
G. C. F. BRATENAHL, D. D., *Canon of Washington Cathedral*
Mt. St. ALBAN, WASHINGTON, D. C.

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THE FOUNDATIONS.

To this end, it was necessary to lay in first the massive foundations of the Sanctuary and Chancel of the Cathedral, on which the Bethlehem Chapel is now being erected, and over the roof of which, in due time, the glorious Chancel and Sanctuary will rise. It is our plan, after the Bethlehem Chapel is completed, to bend our energies, as urged upon us by the Architects, to the laying in of all the rest of the foundations of the Cathedral, before any further superstructure is attempted, so that the whole foundation may be well bonded together.

THE STONE.

Much time and labor has been expended in important investigations and decisions, preliminary to so great an undertaking as the Cathedral building. Among these was the selection of the stone, of which it should be builded. After consulting experts and hearing reports of Commissions, who visited quarries in various places, Indiana Limestone was chosen, a stone both beautiful and durable, and well adapted to our climate and to Gothic Architecture.

THE WORKING PLANS.

Much time and labor has been expended by the Architect, Mr. Henry Vaughan, in the preparation of the working drawings and specifications for the foundations and for the Bethlehem Chapel.

THE RESULT.

The result of these labors is to be found in foundations of greater solidity and strength, according to the opinion of eminent engineers, than those of any public building in Washington. Of the Bethlehem Chapel of the Holy Nativity it is not too much to say, that the plans as now developed will give us the most beautiful Crypt Chapel in the world. This is as it should be, for it is the memorial of a singularly beautiful and saintly life. Not only is it to be very beautiful, but it carries out in full the ideal and vision of Bishop Satterlee, as set forth in the Cathedral Builders' Book. As the basis of our most holy Faith is the Incarnation of our Blessed Lord, so at the basis of the Cathedral structure he desired to see a Chapel devoted to the mystery of the Incarnation. He named it: "The Bethlehem Chapel of the Nativity." Accordingly, in every part, in painted window, in statues, in the carving on Altar and Reredos, in fitting texts on wall and lintel, the story of the little town of Bethlehem, and the story of the Nativity, the messages of prophets, and the songs and messages of the angels, are told.

RECENT GIFTS.

Already, through the generous kindness of a few friends of the Cathedral, everything needed for the interior of the Bethlehem Chapel has been provided. In this way, the five great windows for the Apse, the Altar and Reredos and Chancel furniture, the Organ, the Lectern, the Altar Cross and Sacred Vessels, and the seating, have been given. One splendid gift covers the expense of an extra bay of the foundation, which had to be laid in this year to afford proper access to the Bethlehem Chapel.

THE BISHOP'S HOUSE.

Provision has also been made by a generous Washington Church-woman for the immediate erection of a Bishop's House to be called the "MABEL MURRAY MEMORIAL," on the Cathedral Close, near by the future Cathedral. The plans and specifications are being prepared, and it is hoped that the building will be soon begun. On February 7th, after a celebration of the Holy Communion in the Little Sanctuary, ground was broken for this House with solemn prayer and praise. When this House is built, it will become at once a center of unity for the whole Cathedral work.

OUR HOPE.

All this is most encouraging. For these manifestations of God's blessings, we are deeply thankful. Now we are praying that He may put it into the hearts of His faithful people to make such gifts, as will enable us to pay for the Chapel itself, when it is finished. Then our beautiful Memorial to Bishop Satterlee would be fully and worthily accomplished.

LOOKING TO THE FUTURE.

It is a great step forward to have actually begun in the years 1910 and 1911 the structure of the great Cathedral building. We shall proceed, as we have said, to lay in all the rest of the foundations, and then to build the superstructure, as God, through the offerings of His people, shall give us the requisite means.

To this end, we are endeavoring to form Cathedral Committees throughout the whole land, and through them to give every patriotic American Churchman and Churchwoman an opportunity to contribute and to have a share in building the National Cathedral.

THE WIDE SCOPE OF OUR FOUNDATION.

The scope and plan of the National Cathedral Foundation in Washington is, however, larger and wider than the erection of the Cathedral and the maintenance of the worship and preaching of the Gospel in it. The building is essential to that important feature of the work. May God hasten its completion to the end that its witness to Christ in the Capital may be felt, that its noble and uplifting architecture, and its solemn and beautiful services, may touch the hearts of men.

But the Cathedral foundation contemplated from the beginning work on the lines of Christian education, missions, charity, and the promotion of Christian learning and Christian unity.

OUR SCHOOLS.

Two important schools, one for boys and one for girls, are in successful operation on the Cathedral Close. Their helpfulness and influence could be greatly increased by additional buildings already greatly needed, and by endowments, enabling us to give to many worthy applicants partial or full scholarships. Our profound conviction is that such Christian, secondary schools, should rivet the attention of Churchmen of means, as worthy of some of the benefactions so freely poured out on colleges and universities. It is plain to thoughtful minds that it is in the preparatory schools that our children's characters, their moral and religious natures, their principles, their sense of duty, of order, and their powers of application are developed. In perhaps the majority of cases, the secondary school gives all that a boy or girl gets in the way of education. It is the minority only that can afford to go to college. This great educational work is being carried on under the Cathedral Foundation.

MISSION PREACHERS.

To provide special preachers and lecturers in schools and colleges, and preachers of Missions in our Parishes, as well as at Open-air Services and in the streets, is another object of the Cathedral Foundation. When the Canon Missioner is appointed this work will be under him.

THE LIBRARY.

On the Cathedral Close there will be a great Christian Library for the use of scholars and the whole community. There is nothing of this kind in Washington. We have already the nucleus of such a collection of books. When such a Library is established in a suitable building, it will be a place where the retired and aged clergy will find opportunities of usefulness, and, therefore, added happiness during the remainder of their lives.

THE CLERGY VILLAGE.

The Clergy village, where retired clergymen could build homes of their own, or grateful Parishes or friends could build them for them, close by the Cathedral, so that they could enjoy and assist in its services, and use its Library, is one of the possibilities of the future which will doubtless elicit the practical interest of benevolent people.

A GREAT FOUNDATION.

Thus the Cathedral Foundation of Washington is to be practically a Church University with its departments for the promotion of religion, learning, charity, and good-will among all Christian people. Its objects are more appealing and infinitely more important than many of the great foundations for various objects to which so many millions have recently been given.

THE KASSON FUND.

The great benefaction of the Honorable John A. Kasson, long-time member of the Chapter and fully acquainted with its large scope and important objects, gives us hope that other stewards of large wealth may see as he did the worth of the Cathedral Foundation to the Church and to the Nation. In his will he gave it his unqualified endorsement, and wisely provided that the income from his legacy should be available and used for the maintenance of the Cathedral, for its work of preaching and charity, before or after the erection of the Cathedral fabric.

WHAT OUR FRIENDS MAY DO.

With so much to encourage us in this great undertaking, we are asking our friends to help us to make its progress and its ideals more fully known. We want them to tell it out abroad that large sums are needed and desired from all loyal Churchmen "according as God hath prospered them." Above all, we ask that in faith and love, and in the hope that maketh not ashamed, our friends will add to their daily devotions

A PRAYER

FOR THE BUILDING OF WASHINGTON CATHEDRAL.

O Lord Jesus Christ, who hast taught us that all things are possible to him that believeth, and that thou wilt favourably hear the prayers of those who ask in thy Name; We plead the fulfillment of thy promise, and beseech thee to hasten the building, in the Capital of this nation, of thy House of Prayer for all people. Make speed to help us, O Lord, whom with the Father and the Holy Spirit, we worship and glorify as one God, world without end. Amen.

ALFRED HARDING,
Bishop of Washington.

Easter, A. D. 1911.

Washington Cathedral

AND THE

WORKING OUT OF AN IDEAL.

(From the Cathedral Builders' Book, by the Rt. Rev. Henry Yates Satterlee, D. D., LL. D.)

The idea of a great Cathedral, or House of God for all people, in Washington, may be traced to the latter part of the 18th Century, and to the foundation of the City itself.

According to Major l'Enfant, the French architect employed by General Washington to plan the "Federal City," as it was then called, the erection of such a building was in the mind of the Father of his Country himself. L'Enfant thus described it: "A Church (to be erected) for national purposes, such as public prayer, thanksgiving, funeral orations, etc.; and be assigned to the special use of no particular denomination or sect; but be equally open to all. It will likewise be a shelter for such monuments as were voted by the last Continental Congress for the heroes who fell in the cause of liberty."

But, of course, the erection of such a church was found to be impossible, in a land where Church and State are irrevocably separated: and, therefore, nothing was, or could be, done in this direction. The idea was, therefore, abandoned, and the chosen site was afterward appropriated to the erection of the present Patent Office.

THE CATHEDRAL IDEA.

The popular idea of a Cathedral is that of a stately structure, in which imposing religious services are held, and which impresses all beholders by its size and architectural magnificence. It is true that a great building always exercises a great influence, and the way in which visitors to Washington are impressed by the Capitol Building, and Americans traveling abroad by the great Cathedrals of Europe, is a striking evidence of this power. But this is only one part, and that, the smallest part, of the divine objects which a Cathedral is intended to subserve.

Long before the material structure of the Cathedral Church of St. Peter and St. Paul was planned, the ideal of a Cathedral, in its



LIBRARY OF CONGRESS.

CAPITOL.

POSTOFFICE.

MONUMENT.

Washington from the Cathedral Close

WORSHIP and **WORK**, floated before the minds of the Bishop and Chapter. That ideal is perhaps best embodied in the Preamble to the Constitution of the Protestant Episcopal Cathedral Foundation, which reads as follows:

"The purpose of the Cathedral Church in the Diocese of Washington is threefold:

"*First.* It shall be a House of Prayer for all people, for ever free and open, welcoming all who enter its doors to hear the glad tidings of the Kingdom of Heaven, and to worship God in spirit and in truth. It shall stand in the Capital of our country as a witness for Jesus Christ, the same yesterday, to-day and forever; and for the Faith once for all delivered to the saints; and for the ministration of Christ's Holy Word and Sacraments, which according to His own divine ordinance, is to continue always unto the end of the world.

"*Second.* It shall be the Bishop's Church, in which his **Cathedra** is placed. Inasmuch as he is called to an apostolic office, and apostolic duties are laid upon him, this Cathedral Church is to be so built, and its organization is to be so ordered, as to afford him, without let or hindrance or division of his apostolic authority, full and free opportunity for discharging the responsibilities of his sacred office.

"*Third.* It shall be the Mother Church of the Diocese, maintaining and developing under the pastoral direction of the Bishop and the Dean, his Vicar, the fourfold work of a Cathedral, viz.:

- "Worship, under the guidance of a Precentor;
- "Missions, under the guidance of a Missioner;
- "Education, under the guidance of a Chancellor;
- "Charity, under the guidance of an Almoner.

"The better to subserve this purpose, all supra-parochial organizations in the Diocese, evangelical and missionary, theological and educational, devotional and musical, charitable and institutional, should be affiliated with the Cathedral as far as possible.

"The work of the Cathedral is not to be that of a Parish Church, because its sphere is above and beyond that of the parish. So far from interfering with parochial life, it must be a help and inspiration to all the parishes of the Diocese.

"The further and more definite organization of the different parts of the Cathedral Foundation, in its relation to the Diocese and the Church at large, the functions of the different officers, the responsibilities, privileges, and limitations of each office, the different spheres of activity and matters of detail, are left open for adjustment as the work develops.

"The Bishop, the members of the Cathedral Chapter, and the members of the Cathedral Council are charged with the responsibility, first,

of maintaining for the time to come, in the spirit of the Anglican Basis for Church Unity, this ideal of the Cathedral of Washington, so that its work may be paramount and progressive; and, secondly, of securing that godly co-operation in the Church, which is set forth by St. Paul in the twelfth and thirteenth Chapters of the First Epistle to the Corinthians."

FOR GOD AND OUR COUNTRY.

The working out of the ideal of a Cathedral in the Capital of the nation would be incomplete without including its national as well as religious aspects.

Washington Cathedral has a special office and mission for God to fulfill in the life and welfare of this Nation, and appeals to the sympathy, moral convictions, and generous support of all true patriots as well as all loyal sons of the Church.

From time immemorial, religious and patriotic associations have been intertwined. As the love of God spontaneously inspires the love of country, so the instinct of patriotism, at its highest, always passes into a prayer to God. Even in the Ten Commandments, the Fatherland is called "The Land which the Lord thy God giveth thee."

And this is pre-eminently true of our own country, for when we look back to colonial times—whether to the history of Virginia or Massachusetts, of New York or Connecticut, of Pennsylvania or Maryland—a Christian can not but recognize that our nation was born of God. The very principles upon which the Commonwealth has been founded were drawn from the Bible, which is the Divine charter of all true and lasting Liberty, Fraternity and Equality.

The Signers of the Declaration of Independence and the Framers of the Constitution were men of Christian principle, nurtured in Christian homes; indeed, the large majority of them were Churchmen as well as patriots, and it is our priceless heritage, not only that we have the memory of their patriotic lives to inspire us, but also the remembrance that they held, from religious conviction, the necessity of the separation of Church and State. They read understandingly the past history of the Christian era, which shows conclusively that both Church and State have been fettered when connected together, and that it was contrary to the very spirit of the Gospel, either to make the State religious through coercion, or to reduce the Church to a politico-ecclesiastical institution.

Though the popular mind has been accustomed to dwell chiefly on the disadvantages to the State in such an alliance, Christians are begin-

ning to perceive that, through all, the Church of Christ herself was the greatest sufferer ; for while the State represents only the average moral standard of the community and the consensus of the governed, the Church was commissioned by Christ to go teach all nations whatsoever He had commanded, and if she disobeys that command, she not only ceases to be a spiritual guide to the people, but causes them to lose faith in the Christian Religion. Beneath all reforms of State or commonwealth is that spirit of reform which Christ inspires in the hearts of his followers, and Christ's Reform means that, through love to God and to our neighbor, God's kingdom will come when God's will is done on earth as it is in heaven.

If the word "Selfishness" is substituted for "Freedom" in the popular maxim, "*Every man must be free up to the point where his freedom interferes with the freedom of others,*" this would express what myriads mean by modern civilization (though this idea is as old as Plato).

But to the Church all reforms, which are based on the principle of *self-interest*, enlightened or unenlightened, as the sole motive in commerce, or trade, in the commonwealth or the progress of civilization, are a compromise with the very power which the Gospel of Christ seeks to overcome.

The Church was ordained to present the Christian Religion not only as a creed but as a life; not only as a religious confession, but a religious example; and it is therefore of the highest importance that she should thus stand as a witness for Christ at the Capital of the Nation.

Unlike the Medieval Cathedrals of Europe, with their deep-rooted customs and traditions of a united Church and State, Washington Cathedral will stand on the firm foundation of a Free Church in a Free State—free from any entangling alliance with the government; free to declare the whole Word of God without fear or favor of any political party; free to send a Savonarola into the Cathedral pulpit, to hold up the Gospel standard of Christ Himself amid those evils which honeycomb the social and political life of the capital of every modern nation; free to proclaim fearlessly the danger of denying Christ and becoming "sub-Christian," when the tendency of the people is to accept no higher ethic than that of civil government itself; free to exercise spiritual leadership when the influences of such leadership will be needed and felt; and welcomed by high-minded statesmen themselves.



VIEW OF THE U. S. CAPITOL THROUGH ALL HALLOW'S GATE

This is a new sphere for a Cathedral to fill, which will make it distinctively an American Cathedral; it opens out new possibilities and vast opportunities for usefulness for the extension of the Kingdom of Heaven; and the extension of Christ's Kingdom is the only way out of many evils that the kingdoms of this world have brought into existence. The very fact of the necessary and complete separation of Church and State and the ignoring of all Religion in the written Constitution of our Country emphasizes the need that the Church should bear unfaltering witness for Jesus Christ at the seat of Government, and increases her God-given responsibilities regarding the Nation itself.

THE CATHEDRAL BUILDING.

The Cathedral of Washington is to be a center of worship and devotional life. It is to be a center for Church work and an inspiration to the workers. It is to express and satisfy our esthetic and artistic aspirations by the beauty of its proportions and its architecture. It is to be a witness for Jesus Christ in the Capital of the Country, in its stately magnificence. It is to be a House of Prayer for all people, and to impress all who enter its doors with its religious atmosphere.

The Bishop, Chapter, and Architects have been of one heart and mind in feeling that all these different needs would be met and satisfied, if the Cathedral of Washington is built to express the triumph of the Christian Faith, in the Incarnation, Crucifixion, Resurrection, and Ascension of the reigning Christ and stand as an Apostles Creed in stone.

This has been the inspiration and ruling idea of the Architects in designing every part, from the Great Doorway of the West-Front to the Apse, with its Sanctuary, at the East. As Christ is "The Light of the World," so the Cathedral has been built, as we shall see when we come to describe its interior, around the beam of sunlight which falls upon the Altar. "Thy Name, O Lord, endureth for ever, and so doth Thy memorial, O Lord, from one generation to another."

THE CHOICE OF ARCHITECTS.

Within one month of the final payment of the mortgage on the Cathedral Close by Mrs. Julian-James, the Cathedral Chapter requested Messrs. D. H. Burnham and Charles F. McKim, of the "Park Commission," appointed by Congress, and Mr. Bernard R. Green, Sir C. Purdon

Clarke and Professor Moore of Harvard University, to act as an Advisory Board, regarding the site of the Cathedral and the method of procedure in the choice of architects. At the end of four months, this Board unanimously advised, (1) that the Cathedral should be built on the highest part of the Close, from which the ground slopes on every side; (2) that there should be no competition whatever, and that the man, not the plan, should be chosen. Regarding the style of architecture there were differences of opinion; but that was not an open question, as the Chapter had already unanimously decided that the style should be Gothic.

It was then decided also, after accepting this report, that different architects in America and England should be invited, not to send in plans for the future Cathedral, but drawings of Gothic work, which had been designed and completed by them.

During the summer of 1906, while members of a Cathedral Committee appointed by the Chapter were extending this invitation to, and corresponding with, different American architects, the Bishop of the Diocese went to England, and had the opportunity of conferences with Bishops of the English Church, and with architects and others, who were skilled in Gothic construction.

In October, 1906, the Bishop and Special Committee reported at a Chapter meeting what they had done during the summer; and the Chapter then, by a unanimous vote, selected Mr. Henry Vaughan, of Boston, and Dr. G. F. Bodley, R. A., of London, to prepare and present designs for Washington Cathedral. In December, Messrs. Vaughan and Bodley came to Washington to study the site and confer with the Chapter. Six months after, they submitted the Designs which are printed in this pamphlet; and, after careful consideration, these plans were unanimously accepted both by the Cathedral Chapter and the Cathedral Council.

THE STYLE OF THE CATHEDRAL.

No other style of architecture is so distinctly Christian as Gothic. It is hallowed by the Christian associations of the ages and links the present with the past in Devotion and Common Prayer.

As the Architects say in their Report, the Cathedral will be "Gothic of the Fourteenth Century, a style of architecture the most beautiful, as we think, that the world has ever seen."

This "Decorated" style, as it is often called, characterizes the period, after Gothic architecture had passed through the imperfections of its formative stage, and before the exaggerations of its age of decadence.

Again, while Washington Cathedral will be, on the whole, English Gothic, for instance in its "long drawn aisle," its proportions of parts, its great central tower, the dark line of its triforium beneath the clerestory windows, its geometric tracery and other features; still, these will be intermingled with features of the French Gothic which are no less distinctive. Such are the great doorways of the west front, the apsidal Chancel, the shape of the flying buttresses, and the enrichment and carving of various parts. The aim of the architects has been, not to copy and raise, on American soil, any particular Cathedral of England or the Continent, but to reproduce the Gothic style itself, in its best period and in the spirit of the old Masters.

Hence, it has been, to those who have seen the designs, a vivid reminder of the Cathedral with which they are most familiar, whether that be Canterbury or Westminster Abbey, York Minster or Lincoln, Cologne or Rheims. Thus, Washington Cathedral is thoroughly typical of the best period of Gothic architecture, and yet, at the same time, it has an individuality all its own.

THE EXTERIOR OF THE CATHEDRAL.

In the majestic beauty of the exterior the designs for Washington Cathedral have surpassed all expectations.

Standing on the highest part of Mount St. Alban, nearly four hundred feet above the Potomac, covering an acre and a half of land, with the ground sloping away from it on every side, its roof line will appear to the eye on a level with the top of the Washington Monument. As seen from the esplanade of the Capitol, and other parts of Washington, the Cathedral (see page 17) will loom up on the top of the hill which cuts against the Western horizon, with its three towers mounting upward above it pointing heavenward. And it may be said here, that towers instead of spires were chosen because, as Washington is in the same latitude as Southern Italy, or the Alhambra in Spain, spires, in the bright, golden sunshine of our atmosphere, would appear attenuated and indistinct. Italy has always campaniles instead of spires. Also, while spires lend beauty to churches in the valley, towers seem more congruous with churches on the hill. The great central tower of



VIEW OF WASHINGTON CATHEDRAL FROM THE SOUTHWEST
AS SEEN FROM THE CITY

[From the Architect's drawing.]

Washington Cathedral will rise 220 feet in height. In recessed panels below the long belfry windows, there will be figures of angels, each with a scroll in hand, upon which may be read the words, "Glory to God in the highest and on earth Peace, Good Will towards Men." As it was from the lips of those Herald Angels that the Church caught first the word "Gospel"—"the glad tidings from Heaven"; and as the angelic "Gloria in Excelsis Deo" is the aspiration which has given rise to the great Cathedral, it is most appropriate that this thought should find expression in its Central Tower.

Passing down from tower to roof and walls, one will observe the flying buttresses, the deeply recessed windows of transepts, the tracery of the clerestory windows, the carved parapet, the crocketed pinnacles, the statues with their canopies, and the ornamental use of words from the Canticles of Morning and Evening Prayer.

Regarding ornamentation, the architects say in their report:

"One word as to the treatment of the building as regards its richness, or the reverse. We think the drawings show that it is rich enough. That there should be plenty of surface of massive stone ashlar (or plain surface) is most desirable for all good architecture, especially with a building so large as this. A small building may be rich all over, but it is beneath the dignity of a great one. For a large building, if well designed, has an instinctive dignity and a grandeur about it that may well dispense with too lavish exuberance of ornament. Again, there should be concentration of richness and not a spreading of it all over a building. We think our building is rich enough. Internally, the Screen and the Reredoses, the Stalls, and the Bishop's throne, could be as rich as any donor likes to make them; but we think the fabric is sufficiently ornate, taking it as a whole. That it will be impressive by its size and dignity we doubt not. As we have said, we have suggested a good many statues which will give much interest to the building. They could be added by degrees."

It will also be observed that the ornamentation on the exterior, as well as the interior, increases, as one approaches the chancel end, or Sanctuary of the Cathedral, where the decoration reaches its climax of richness.

Passing now to the West Façade, the first distant view conveys the impression of security and defence. "The name of the Lord is a strong tower. The righteous entereth into it and is safe." Christ is the Rock of Ages and His Church is a rock of refuge.

The battlemented towers of the Cathedral with their precipitous sides, the dark cavernous porticoes beneath, the rugged massive buttresses, casting their long deep shadows as they mount upward, are all a vivid reminder of the Cathedral-like forms so often seen in the Dolomites and other mountains.

On a near approach one beholds the architectural features and details of the Façade. The two Towers of the West-Front, while they have all the quiet dignity and simplicity of the Campanile below, are full of Gothic feeling and delicate tracery above, where they mount upward into the clear blue sky.

Between these towers is the great central doorway, flanked by a smaller one on either side. This is a unique feature of Washington Cathedral. It is different from the Façade of English Cathedrals (except those of Peterborough and Lincoln), where the large rose windows of the West-Front dwarf the entrance beneath—because in that more northern clime the west light is needed for the interior; different, too, from the richly carved and recessed doors of the Cathedrals of France, whose depth and beauty are gained by the device of Gothic porches which project before and mask the Cathedral Façade itself.

The silent grandeur of these great Doorways of Washington Cathedral will be exceedingly impressive. It can be partially realized, even in the accompanying view of the West-Front, if one contrasts the human forms on the steps below, with the arches which rise above them. The central arch is seventy feet in height, and the two side ones fifty feet, piercing the two lofty Towers of the West-Front.

Above the central arch is another unique feature which is more distinctively characteristic of the French Gothic style. Here, instead of a row of statues, there is a large bas-relief of a group, with a figure of Christ in the center, which, at the first glance, might seem to be symbolical of the Last Judgment, wrought in the very spirit of the old prophets.

This impression fades and yet lingers in the background, on a nearer and more distinct view of the group. The symbolism, however, comes not of Dante, but from the New Testament itself. The bas-relief represents Christ in the Temple, as, with uplifted hand, He gave the only charge which He ever uttered about a church building: "My House shall be called the House of Prayer." On His right hand stand the Apostles, the children holding palm branches and singing their glad hosannas, while the blind and the lame kneel before Him

to be healed, as they did in the Temple on Palm Sunday. On His left hand are seen the shrinking and retreating forms of Annas and the Chief Priests, with Judas in their midst, all convicted by their own consciences, as, with the authority of the Eternal Judge, Christ casts out the buyers and the sellers and the money changers from His House of Prayer.

While, therefore, this bas-relief of Christ in the Temple is a warning to all who pass beneath it, into this House of God, against that sordid, idolatrous spirit of covetousness, which brought on the crucifixion of the Son of God, it tells, on the other hand, of Christ's tender love and compassionate care for the poor, the maimed, the helpless, and all, whosoever they may be, who enter these doors to pray.

Standing thus in the forefront of the Cathedral the scene is full of deep symbolism and significance. Those words: "My House shall be called the House of Prayer for all people," though spoken to Jewish ears, must have been chiefly intended by Christ as a charge to His Church and to Christians for all future time, for He uttered them when He was bidding farewell to the Jewish Temple forever and was foretelling its final destruction.

THE INTERIOR OF THE CATHEDRAL.

The three Archways of the West-Front lead to a spacious portico which in itself affords a protecting shelter, extends a "welcome" and breathes that New Testament message: "The Spirit and the Bride say come." Beneath its shadows are seen the recessed doorways leading into the Cathedral itself and ornamented with statues, arcading, and pillars. This Portico, illustrative of Old Testament history, may be a veritable Bible in stone.

On entering, through the Central Doorway, the great interior, 93 feet in height, with its five aisles 132 feet in breadth, and 450 feet in length, is before us, in all its sacred majesty. To quote the architects' words:

"The first impression will be the continuous height of the main, or central, part, namely, the Nave, Choir and Apse. The next, and nearly as powerful a one, will be the width; for with the outer aisles and the range of columns on either side, and the Transepts, the effect of the width will be very considerable. Then, as we hope and think may be confidently anticipated, will be the uplifting proportion of the whole—



VIEW OF THE NAVE OF WASHINGTON CATHEDRAL
LOOKING TOWARD THE CHANCEL
[From the Architect's drawing.]

the tall piers and arches, with the Triforium and the lofty clerestory, and the rich and full, tree-like, branching vaulting, springing from soaring vertical shafts, rising from the floor, and of slender diameter. For pains have been taken to make the interior effect a striking and an inspiring one.

The Triforium will be continued around the Apse, knitting all together into, as we hope and believe it will be, an elevating, harmonious whole; *ad majorem Dei gloriam.*"

When the eye becomes accustomed to the subdued religious tone of the interior, it will be noticed that this uplifting effect is caused, first of all, by the light coming down from above, as it does when one walks in a wood.

While the lower part of the Cathedral is in the shadow, only half illumined by "the dim religious light" of the dark-stained glass windows of the aisles, the bright sunbeams will stream downward through those of the high Clerestory, falling on Column and Triforium, with an exquisite play of light and shade.

And, lighting up the groined stone roof, the vaulting ribs will meet like the branching limbs of great forest trees, flecked with shadows; or, as in Exeter Cathedral, seem like angel hands, clasped in prayer above the worshipping congregation.

The next object which catches the eye of every one who enters the Cathedral, and lifted up high, at the place where Nave and Transepts and Choir meet, will be the Cross of Christ, or the "Rood"; proclaiming to every one who enters here, that this is Christ's House of Prayer, and that there is no salvation except that which comes through Christ Crucified.

In most English cathedrals at the crossing of the Nave and Transepts beneath the Central Tower is an open lantern, which swallows sound. Oftentimes an architectural effect is thus gained. But it is at the expense of the ideal of Common Prayer and Common Praise: for this is the place where the Cathedral services are always held, where the congregations gather for worship, where the preacher delivers his sermon, and where, therefore, everyone should be able to hear as well as see. By having a continuous groined roof all the way from the Portico on the West, to the Apse on the East, in the judgment of the Bishop, Chapter and Architects, not only will the architectural unity of the Cathedral be enhanced, but the "Common Prayer"

ideal of the Anglican Communion will be far more adequately realized, in the heartiness, warmth and devotional character of the services.

High above the worshipping congregation will rise the Cross of their Lord in the middle of the Chancel Arch, and in the darkest part of the roof, preaching its own eloquent lesson: "And I, if I be lifted up will draw all men unto Me." Standing there, as it were, in the "midday darkness," when for "All three hours, His silence cried," it will proclaim the Gospel Truth, that men must first come to the Cross, as sinners, accepting Christ as their Saviour, before they can become partakers of the power of His Resurrection and the glory of His Ascension.

The Chancel Arch itself is a characteristic feature; it will be nearly ten feet broad. On its "soffit," or under side, will be sculptured the forms of angels, hovering over the Rood and reminding us that Christ's Incarnation and Crucifixion, Resurrection and Ascension, are the mystery that the "Angels desire to look into." Each angel will hold a scroll upon which are inscribed the words "Sursum Corda," the keynote, as it were, of the whole building.

Then follows the greatest impression of all. From every part of the great Cathedral, whether one gazes from the West End, or from the Aisles, or from the crossing of Nave and Transepts, the brightest spot of light, to which every eye is attracted, will be the Jerusalem Altar or Communion Table, with its soft dove-colored marble, standing out in its pure simplicity, with the lofty and richly carved Reredos behind it, upon which, high up, enthroned in glory, appears the risen and ascended Christ, our REIGNING KING.

This wonderful effect of light will come from two great windows on either side and west of the Altar and Reredos, each 65 feet high, and hidden from sight, in the thickness of the Cathedral walls. The radiance here, falling full upon Altar and Reredos, will be a perpetual and prophetic reminder of the glory of Christ's Resurrection and Ascension, of the power of His risen life, and of the benison that comes to all true Christians, through their union with Christ, whenever they approach the Sacrament of His body and blood, to *Do this in remembrance of Him.*

This same dazzling radiance will so catch the eye, that it will half reveal and half conceal the apsidal end of the Cathedral, so that it will appear, in the shadowy distance, as a reminder that the things which are seen are temporal, while the things which are not seen are eternal.

THE CHAPELS.

We have spoken of the "*End*" of Washington Cathedral. Perhaps a word of explanation is here needed. In many English and Continental Cathedrals there is a "Lady Chapel," prolonging the East End, behind the Altar; and this is architecturally so beautiful a feature, and, practically, so useful as a "Morning Chapel" for small congregations, that the term has become conventionalized and robbed of all medieval and unscriptural associations.

In Washington Cathedral we have thought it best, for many reasons, to have no such "Lady Chapel." And the great Cathedral gains in every way, externally and internally, by having nothing to break the beautiful harmony of the Apse which surrounds the Jerusalem Altar.

A far more appropriate place is found for the Chapels that may be needed, by utilizing the "Choir Aisles" as such. Looking up from the West Portico, along the long vista of the Cathedral Aisles, one will see not, as usual, a blank wall or window at the end, but a place of prayer with its Altar and Reredos. And as he approaches nearer, he will find, on each side of the Choir, a beautiful Chapel, about an hundred feet long. On great occasions many communicants can thus receive at one service.

And, as St. John and the Virgin Mary stood beneath the Cross on Good Friday, so these two Chapels, standing, as it were, beneath the arms of the Cross, and entered from the Transepts, will be called by the names of "St. John" and "St. Mary the Virgin."

The associations of such a dedication will, furthermore, be enhanced in the case of St. John, by the fact that Christianity was first brought over to England by missionaries from Lyons and Gaul, who, in turn, traced their lineage back to Ephesus, and the disciples of St. John. And, in the case of the Virgin Mary, by the fact that she is the representative of all womanhood, as she stood "beneath the Cross of Jesus," on the day of Christ's Crucifixion, and that this Chapel dedicated to her, will, thus, be especially appropriate for women's services, retreats, and devotional meetings, and give the women of the Church and their organizations their own special place in this Great Mother-Church.

THE SIZE OF THE CATHEDRAL.

While it is desirable, of course, to erect an edifice large enough for the congregation that may gather on great occasions in such a center as the Capital of the country, it would be very shortsighted to sacrifice the devotional uses, the religious atmosphere, the architectural beauty

and monumental character of a great cathedral, with its exquisite Gothic proportions, simply to make a large auditorium for occasions like these, which come only once in every two or three years. The best form for such an auditorium is the opera house, and even thus, there is probably no opera house in the world which will seat 4,000 persons.* A cathedral is a distinctively religious building which is to point to Christ, not only when great congregations are present, but when they are absent, and to exercise the spell of its religious influence every day and every hour of the day, upon all who enter its doors.

The Bishop and Chapter, therefore, told the Architects beforehand that the chief aim was not to follow the popular notion of building "something big" which would "hold more people and be larger in size" than any European Cathedral; but to upraise a House of Prayer for All People, which will breathe the devotional spirit of the Old Masters in Gothic Architecture and be felt by all to be a real witness for Jesus Christ in the Capital of the Nation.

The Architects have not only set forth a design, in which that aim has been the ruling thought, but they tell us, in their Report, that the proposed Cathedral "in its dimensions will be larger than most of the Cathedrals in England or on the Continent."

This will be seen, when we compare its measurements with those of European Cathedrals. In making that comparison, however, it must be borne in mind that scarcely any two books agree as to such measurements, because in some works, the superficial areas include the Lady Chapel, the Chapter house or other buildings closely connected with the Cathedral, while in others they do not; similarly, in the measurements of nave and aisles, etc., the length and breadth in one book are taken from the centers of piers, etc., and in others from the span of the arches.

The following table of comparative dimensions is, therefore, only approximately accurate. The numbers refer to English feet. If, in some cases, the dimensions of Washington Cathedral seem smaller than those of some European Cathedrals, it is because a lady chapel, baptistery, chapter house, etc., are not included in its superficial area or length, as they often are in the case of these other Cathedrals.

*In New York the Metropolitan Opera House seats 3,500, and the Manhattan nearly as many. The Opera House of Paris, 2,092; the Alexander, St. Petersburg, 2,332; La Scala, Milan, 2,713; Opera House, Berlin, 1,636; Opera House, Munich, 2,370; Covent Garden, London, 1,684.

DIMENSIONS OF GREAT CATHEDRALS.

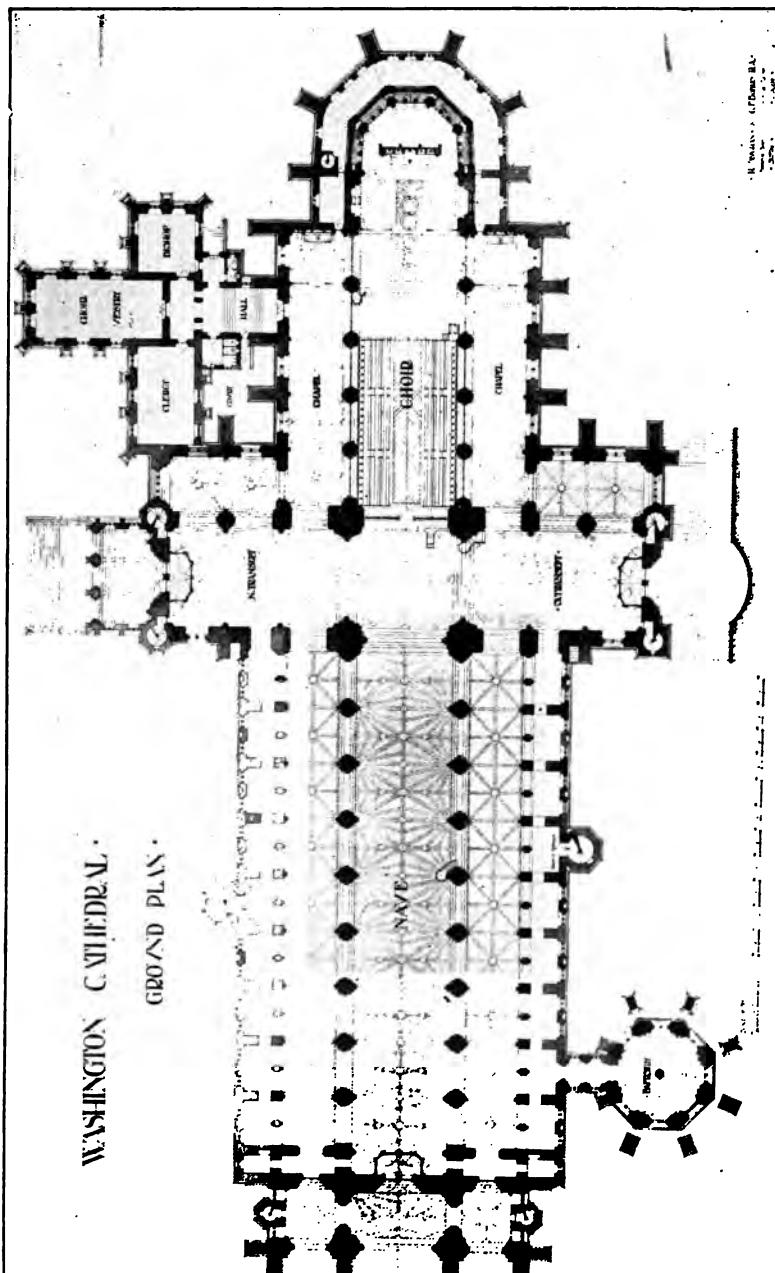
	SPAN OF	LENGTH.	NAVE.	HEIGHT.	AREA.
Washington	480	39	93	63,500	
York	519	45	102	63,800	
Ely	517	39	70	46,000	
Lincoln	493	39	82	57,200	
Canterbury	514	39	80	43,215	
Durham	469	39	73	.....
Gloucester	408	33	86	.....
Exeter	409	34	69	.....
Litchfield	370	28	57	.....
Winchester	530	32	78	53,480	
Wells	415	32	67	.....
Salisbury	473	32	84	43,515	
Norwich	407	28	83	.....
Westminster Abbey	505	35	103	46,000	
Milan	475	56	...	92,600	
Florence	475	55	...	65,700	
Amiens	435	46	144	70,000	
Rheims	430	48	125	65,000	
Cologne	427	..	155	65,800	
Seville . . . . .	...	56	...	150,000	
Notre Dame	426	..	...	.....

Kidder's Hand-Book gives the following as the capacity of several European Cathedrals, estimating one person to occupy an area of 19.7 inches square. St. Peter's, Rome, 54,000; Milan Cathedral, 37,000; St. Paul's, London, 25,000; Duomo, Florence, 24,300; Antwerp Cathedral, 24,000; Notre Dame, Paris, 21,000; St. Sophia, Constantinople, 23,000; St. Mark's, Venice, 7,000.

According to this same estimate (19.7 in. sq.) Washington Cathedral will hold over 27,000 persons.

But if we allow seven square feet for each person, *seated* (and this includes allowance for aisles, passages, etc.), then Washington Cathedral will seat over 5,000 persons on great occasions, when there will be standing room for several thousand more. For ordinary services a congregation of 3,000 may be near enough to the choir and preacher for all devotional purposes, and if ever a large auditorium is needed, there is, on the Cathedral Close and overshadowed by the Cathedral walls, a natural open air amphitheater, whose acoustical properties are so remarkable that 25,000 persons can hear every word of the service and sermon.

WASHINGTON CATHEDRAL.
GROUND PLAN.



THE COST OF THE CATHEDRAL.

The English and Continental Cathedrals were not built in a day. The different styles of architecture, from Norman to Perpendicular, visible in different parts, point to different periods; yet even now but few of them are finished. And this is the reason why, with all their unique majesty, there is an impression of incompleteness about them, as though they were reaching forward to an ideal, which was only gradually realized and inadequately expressed. The harvest of all this rich experience has been reaped in, after a life of study by Messrs. Bodley and Vaughan, and the designs for Washington Cathedral are the results of this same life-long study. The Bishop and Chapter did not limit the architects, either as to the cost of the Cathedral or the time in which it is to be built. The architects were simply asked to embody their best and most mature thought in the Cathedral design, even if it will take hundreds of years to build it, and generations to pay for the work, as it is gradually done.

Thus, the building of Washington Cathedral, from beginning to end, is a work of faith. "Except the Lord build the House, their labor is but lost that build it."

But when we face the practical side, there is no apparent need of waiting hundreds of years. With the progress of modern science and machinery; with the great increase of modern wealth; above all, with the vast development of Christ's Kingdom and the growth of the Christian Religion, one day is now as a thousand years of the past.

No exact estimate has yet been made of the detailed cost of building Washington Cathedral according to the accepted designs of Messrs. Vaughan and Bodley; and, moreover, no funds are in hand to do the work.

We have simply placed our own Ideal for a Cathedral in the Capital of our country before the Church, and left it to tell its own story, in its own way, with its own commingled religious and patriotic Associations. The architects say that, if the funds are once in hand, Washington Cathedral can be built and completed in accordance with the accepted designs, within five years; at a cost which will probably exceed \$5,000,000. Probably this seems a very great sum to those who never pause to think that a Cathedral, when once built, will *last* to be a benison and an influence for Christ from century to century.

The amount seems large when contrasted with that expended upon church work and the extension of Christ's Kingdom on this earth.

But it becomes small enough when compared with the sum required for the maintenance, protection or extension of earthly kingdoms themselves.

Nowadays a single battleship of the "Dreadnought" type costs \$10,000,000—or twice as much as Washington Cathedral.

Such a great engine of war and destruction will wear out, after 15 or 20 years' service; while this Cathedral as a witness for the Prince of Peace and His Gospel, will endure forever. And the older and more venerable it grows, the greater its influence becomes.

Of course, any special part of the Cathedral, like the choir, can be built and used for public worship, for a very much smaller sum.

Sooner or later, we are convinced, the ideal must come home to the conscience of Christ's followers, for among all the needs of modern civilization, none is so great as the need of bringing back to the hearts of the people that love to God, as a Living Person, which Christ called "The first and Greatest Commandment of all," and of restoring the corresponding instinct of worship, in the Religious Life of Modern Times.

THE FOUNDATION STONE.

The first stone of Washington Cathedral is the stone Altar, commonly called the "Jerusalem Altar," which is to be used in the only Service of Public Worship which Christ Himself ordained, and regarding which His Dying Command was, "This do in Remembrance of Me."

The most fitting place for the Foundation Stone, therefore, is beneath this Jerusalem Altar, and if one glances at the exterior view of the South elevation of the Cathedral, or the vignette on the cover, he will see that, owing to the sloping ground at the East End, there is a well-lighted crypt in this part of the Cathedral beneath the Altar, illumined by the windows that appear in the designs. The Foundation Stone, therefore, has been placed beneath the floor of this crypt.

Moreover, as the Jerusalem Altar commemorates and is inscribed with the Bible record of Christ's Crucifixion, Resurrection and Ascension, it is also fitting, that between the Foundation Stone and the Altar itself, there should be a chapel, commemorating His *Incarnation*.

As the Incarnation is the Foundation of the Christian Religion, so the foundation stone of Washington Cathedral is now the beginning of the "Bethlehem Chapel of the Nativity," commemorating the Virgin Birth of our Lord and Saviour, Jesus Christ.

For this purpose a stone was quarried from the field adjoining the Church of the Nativity in Bethlehem and brought to Washington. This stone, having been inscribed with the text, "The Word was made flesh and dwelt among us," was imbedded in a block of American granite to protect it, and laid beneath the floor of the Crypt, where it will support the Jerusalem Altar for all coming time, and is now the Foundation stone of God's House of Prayer in the Capital of the Country.

In the Cathedral Builders' Book, Bishop Satterlee described the Bethlehem Chapel as follows:

THE BETHLEHEM CHAPEL OF THE HOLY NATIVITY.

"It must be of the simplest and most inexpensive construction, if the funds contributed are needed for the Foundation itself. But if among the donors God inspires some person, or persons, of wealth, to finish the Foundation and build this Chapel, then it may well be made architecturally one of the most interesting and beautiful parts of the Cathedral, with a distinctive style of its own, and capable of holding a congregation of three hundred. It is for God to decide how this Chapel is to be provided for and built."

"If, on the one hand, it is not for us, in our ignorance, to deem that the smallest gift, as seen from Heaven, is of less value than the largest; neither, on the other hand, are we to take for granted that it is of more value. In every case, it is the Christ-like character of the motive in the heart of the offerer which sanctifies his offering; and if God inspires any donor or donors with the desire to complete the Foundation of the whole Cathedral, in the way we have suggested, then the Bethlehem Chapel might well be made, in connection with such an offering, a 'Memorial Chapel' with the name of the person it commemorates graven on a memorial brass, like those of ancient times, and placed in the floor before the Altar."

It has been not only a labor of love but a duty to conform as far as possible to the ideas of our first Bishop in respect to this chapel, especially so because the foundation has been laid and its walls erected to be a memorial of himself. Instead of being "of the simplest and most inexpensive construction," it will be in keeping with the grandeur of his own character and the debt the Diocese owes to his memory, and will be (to use his own words) "architecturally one of the most interesting and beautiful parts of the Cathedral."



INTERIOR OF THE BETHLEHEM CHAPEL OF THE HOLY NATIVITY.

SCHEME FOR DECORATION OF THE BETHLEHEM CHAPEL.

The principle assumed for the decoration of this Chapel is suggested by its name and by the Foundation Stone of the Cathedral, around which the Chapel is built. The stone was brought from Bethlehem, the birthplace of our Blessed Lord, and, before being laid, was engraved with the following inscription:

"The Word Was Made Flesh and Dwelt Among Us."

The Bethlehem Chapel, therefore, in its decoration tells the story of the Nativity and bears permanent witness, in stone, to the doctrine of the Incarnation.

THE ALTAR AND REREDOS.

The central panel of the Reredos represents the Nativity of our Lord. Across the entablature, above the retable, and beneath the panel of the Nativity, is the fivefold name of our Lord—WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE.

Above the canopy which surrounds the panel of the Nativity the words “HOLY, HOLY, HOLY” appear in the scroll work.

The four figures, two on either side of the panel of the Nativity, are the four Evangelists, St. Matthew, St. Mark, St. Luke and St. John.

The three panels beneath the *mensa* of the Altar display three monograms of our Lord expressing in symbolism: Jesus Christ the Beginning and the End.

The border around the Reredos represents the conventionalized “Holy Thorn of Glastonbury.”

To the south of the Altar and against the column is a stone Credence Table canopied after the pattern of the niches on the side walls of the Chapel.

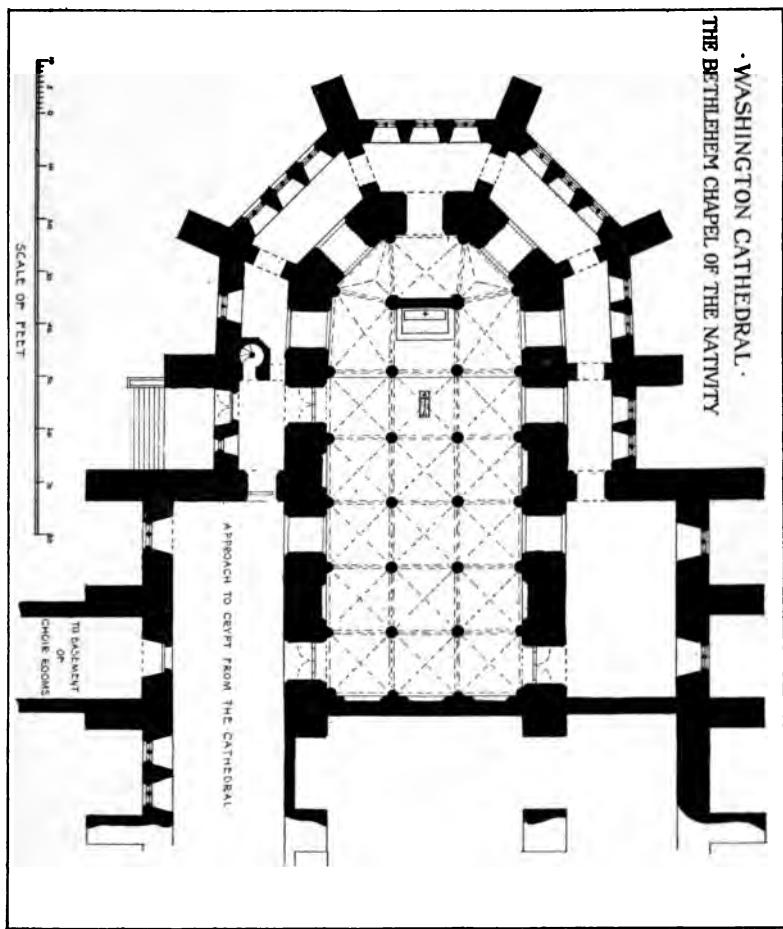
On the interior panel of the Credence Table, and beneath the canopy, the following inscription is engraved on stone from Bethlehem:

“The Living Bread Which Came Down From Heaven.”

St. John 6, 51.

THE BISHOP'S TOMB.

Immediately east of the Reredos, in the same relative position which the tomb of Edward the Confessor occupies in Westminster



Abbey, or the Shrine of St. Alban in St. Alban's Cathedral, is the recess, with clustering Gothic arches, prepared for Bishop Satterlee's tomb. While the style and design for the Tomb is still in abeyance, enough stone has been left on the eastern wall of the Reredos to admit of appropriate carving.

THE ORGAN.

At the west end of the Chapel is the organ. Its carved case represents angelic figures. The stone entablatures on either side are inscribed with the words:

"Glory to God in the highest, and on earth peace, good-will toward men."

THE APSE WINDOWS.

The only windows in the Bethlehem Chapel which have direct light are the five Apse windows.

The easternmost of these windows, directly in front of Bishop Satterlee's tomb, is the "*Ave Maria*" window, and represents The Annunciation of the Archangel Gabriel to the Blessed Virgin Mary.

To the north is the "*Gloria in Excelsis*" window, illustrating the message of the Angel to the Shepherds in the Fields and the Heavenly Host singing "*Gloria in Excelsis Dco.*"

The northernmost window gives the Old Testament prophecies of the Messiah, the figure of the Prophet Micah and his words on one side of the central panels, and on the other side the figure of the Prophet Isaiah with his words. Between these two figures is shown the genealogy of our Lord as given in the Gospel according to St. Luke, beginning with Adam and Eve and ending with the Blessed Virgin Mary.

The window south of the easternmost, or *Ave Maria*, window, is the *Epiphany* window and represents the Adoration of the Wise Men, presenting their gifts of gold, frankincense and myrrh.

The southernmost, or *Nunc Dimittis*, window, portrays The Presentation of Our Lord in the Temple. It contains the figure of Simeon holding the Child in his arms.

THE DOORWAYS.

The light over the south door represents the naming of St. John the Baptist. The lintel on the doorway on the outside bears the words from The Benedictus, "The way of peace," and on the same lintel, on the inside of the door, the words, "Thou shalt go before the face of the Lord to prepare His ways," also from The Benedictus.

The figures in the light over the north door represent the Visit of the Blessed Virgin Mary to St. Elizabeth, and the text on the lintel outside the door is from The Magnificat, "My soul doth magnify the Lord," and on the same lintel inside of the door the text, "His mercy is on them that fear Him," also from The Magnificat.

THE NICHES.

There are four niches, two on each side of the Chapel, and these four niches contain four figures: the figure of Ruth, the figure of David, the figure of Anna the Prophetess, and the figure of St. John the Baptist. Thus we have two figures from the Old Testament and two figures from the New Testament.

The two smaller niches over the doors into the two vesting rooms contain the figure of St. Peter on the north side and the figure of St. Paul on the south side.

THE BUILDING OF THE FOUNDATION.

The architects, in their Report, strongly recommend and urge, for practical reasons, that the entire Foundation of the Cathedral be laid *now*, from the Western Towers to the Apse on the East, so that the whole will become "well bonded together," for all future time.

The cost of this work will amount to almost \$250,000, and as the funds are not yet in hand to undertake it, we have been obliged to leave this for the future, and lay, for the present, the foundations of the Choir.

Yet the Bishop and Chapter face this necessity with regret; not only for architectural reasons, but because of the moral effect upon the whole Church of completing the entire Foundation of this House of God, in the Capital of the Country. According to the old proverb, a thing that is "Once begun is half done."

The building of Washington Cathedral from the original purchase of the land in 1898 to the present year has been a work of faith and continuous intercession; and the free-will offerings, which have been made, have come from the many, who have given in small amounts of a single dollar and upwards, to the few who have contributed their thousands. We may be grateful, indeed, that the work has thus been begun in the New Testament way, for we shall fall below the New Testament level itself, if we do not thankfully and ceaselessly remember what Christ so earnestly emphasizes, that God Himself, whose House we are building, looks not upon the material value of the gift, but upon that inward spirit of devotion and self-sacrifice in the heart of the giver, of which it is the outward token. God grant that Washington Cathedral may be built in this holy spirit from its Foundation Stone to the highest Angel in the Gloria in Excelsis Tower.

As a venture of faith, not only in God, but in human nature, we have dared to hope, that, out of pure love to God, and the desire that men may pray in God's House of Prayer, the man of wealth, the professional man and the tradesman, the laborer and serving maid, and many from all classes, may cast their gifts, great or small, into "the Treasury of the Temple," in the same spirit of self-sacrifice which inspired the poor widow; and reap her reward.

As the names of those who gave for the purchase of the Cathedral Land are now kept in the Record Rolls, which are in the Little Sanctuary, so all those, who offer their gifts for the Foundation of Washington Cathedral will hereafter be known as FOUNDATION BUILDERS, and their names will be recorded in the same BOOK OF REMEMBRANCE.

Foundation Builders

We are now engaged in laying the Foundations of a "House of Prayer for all people" which shall stand as a witness for Christ in the Capital of our Nation.

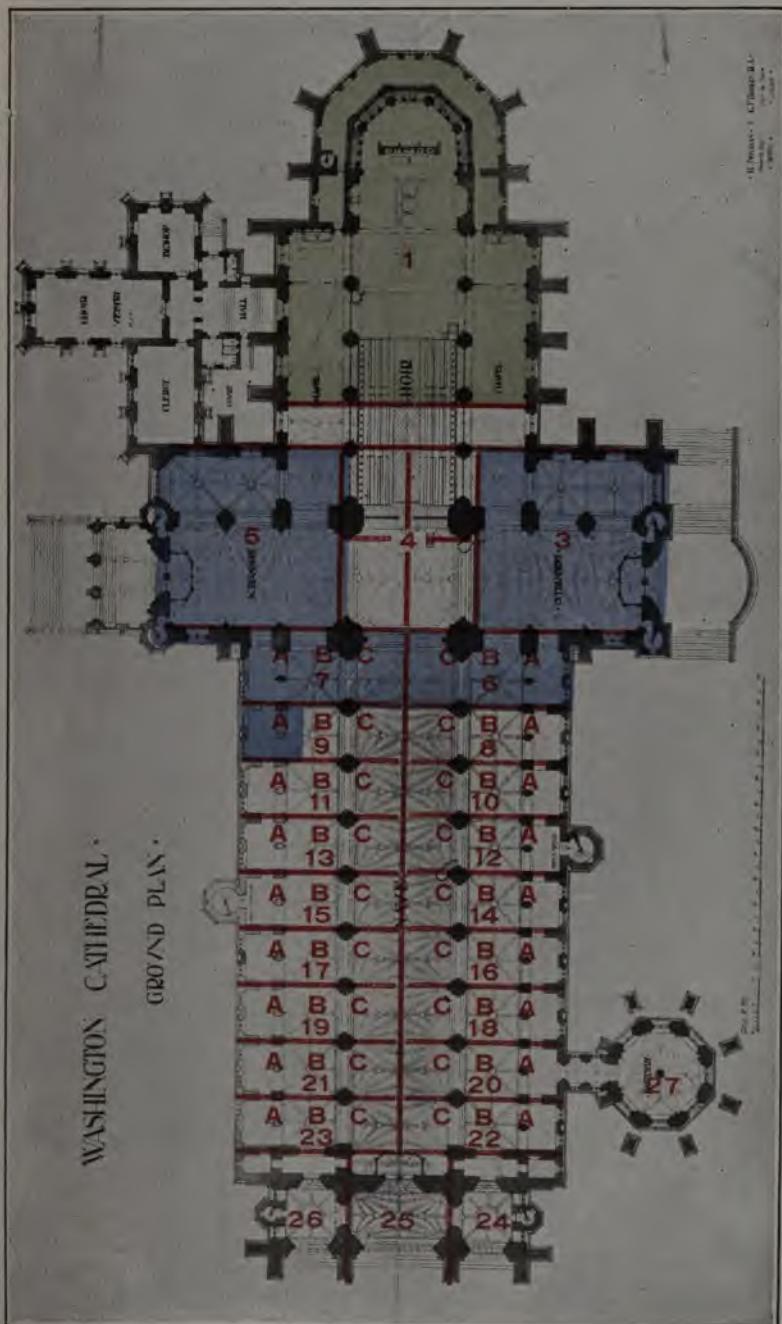
The cost of the Foundation is estimated at about \$250,000, which, for the greater part of the Foundation, is equivalent to \$3.00 per square foot, increasing to about \$5.00 per square foot for the Foundations in connection with the Central and Western Towers.

The building of the eastern end of the Cathedral and the Crypt Chapel has been undertaken by the Church people in the Diocese of Washington, namely: Section 1 as indicated on the Ground Plan. The Foundations for Section 3 the New York Committee has undertaken to build, Section 5 has been taken by the Philadelphia Committee, the Cross Section 7 and 8 has been taken by the Rhode Island Committee and the bay A9 by the Albany Committee.

Subdividing the Foundation the cost is estimated approximately as follows:

WASHINGTON CATHEDRAL.

GROUND PLAN.



GREEN—Portions of the foundation for which funds have been received.
BLUE—Portions of the foundation for which funds have been pledged.

Three plans are suggested for offerings toward the continuance and completion of these Foundations.

First, that some Cathedral Committee take the whole or part of any one of the subdivisions of the Foundation for their particular offering, as Washington has taken the Choir, the New York Committee the South Transept, the Philadelphia Committee the North Transept, the Rhode Island Committee a Cross Section of the Nave and the Albany Committee a bay of the Nave.

Secondly, that some individual, independent of the Cathedral Committees, take the whole or part of one of the subdivisions of the Foundation as his or her particular offering.

Thirdly, in order that everyone may have an opportunity to take part in the offering for the Foundation, Washington Cathedral Chapter issues five-dollar certificates, known as "Foundation Builders' Certificates," payment for which may be made in one sum of five dollars for each certificate, or at the rate of one dollar a year for five years; the annual payment of one dollar being secured by the signing of the five coupons attached to each certificate.

The names of those making an offering for the upraising of Washington Cathedral will be entered as Cathedral Foundation Builders in the Book of Remembrance, which is to be kept in the Chancel of the Cathedral.

Remittances may be made to the Bishop of Washington, 1407 Massachusetts Avenue, N. W., Washington, D. C., or to Thomas Hyde, Esq., Treasurer, Mt. St. Alban, Washington, D. C.

All Foundation Builders are asked to use the prayer for the Upraising of the Cathedral, on page 7.

Washington Cathedral is dedicated to Christ and has a special office and mission for God to fulfill in the life and welfare of the Nation.

I ask your prayer and service as Foundation Builders that we may finish the work God has given us to do in the Name and for the sake of Jesus Christ, our Lord.

ALFRED HARDING,
Bishop of Washington.



N. Sattler

FIRST BISHOP OF WASHINGTON



In the Name of a Disciple.

The beginnings of Washington Cathedral date back to the eighteenth century, when Joseph Nourse, the private secretary of George Washington, used to pray, under the Gothic arches of the trees, that at some future date, God would build a church on "Alban Hill," and since that day there have been sacred and historic associations connected with the site, hallowed as those which consecrate the beginnings of most European Cathedrals.

The first service on the Cathedral Close was that of the Upraising of the Peace Cross, September 25, 1898, commemorating the ending of the war with Spain. At that service members of the General Convention, with thousands of the people of Washington, were present, and President McKinley made an address. The same week the two Houses of General Convention passed the following resolutions:

(HOUSE OF BISHOPS.) "RESOLVED, THAT THE MEMBERS OF THIS HOUSE EXPRESS TO THE BISHOP OF WASHINGTON THEIR EARNEST CONGRATULATION UPON THE HAPPY INAUGURATION OF THE CATHEDRAL PROJECT, AND THEIR HEARTY PRAYERS FOR GOD'S CONTINUED AND ABUNDANT BLESSINGS UPON THIS PART OF HIS IMPORTANT WORK."

(HOUSE OF BISHOPS.) "WHEREAS, IT HAS BEEN REPRESENTED TO SOME OF THE BISHOPS ATTENDING THIS SESSION OF THE GENERAL CONVENTION, THAT THE GRAVE OF THE FIRST BISHOP OF MARYLAND, THE RT. REV. THOMAS JOHN CLAGGETT, IS NOT GUARDED BY A MONUMENT APPROPRIATE TO PERPETUATE THE MEMORY OF A MAN WHO BORE SUCH RELATIONS TO THE VERY BEGINNINGS OF OUR ECCLESIASTICAL LIFE; AND,

WHEREAS, THERE IS EMINENT PROPRIETY THAT HIS REMAINS SHOULD REST IN THE PRECINCTS OF THE CATHEDRAL OF SS. PETER AND PAUL IN THIS CITY, THEREFORE,

RESOLVED, THAT A COMMITTEE OF FIVE BISHOPS SHALL BE APPOINTED BY THIS HOUSE, TO WHOM SHALL BE ENTRUSTED THE WORK OF RAISING A SUFFICIENT FUND TO PROVIDE FOR THE REMOVAL AND REINTERMENT OF THE REMAINS AT SUCH PLACE AS MAY BE AGREED UPON, IN CONSULTATION WITH THE BISHOP OF WASHINGTON, AND THE ERECTION OF A MONUMENT FITTING TO MARK THE GRAVE OF THIS FATHER OF OUR CHURCH, THE FIRST BISHOP CONSECRATED ON THE AMERICAN CONTINENT."

(HOUSE OF DEPUTIES.) "RESOLVED, THAT THIS HOUSE, MINDFUL OF YESTERDAY'S NOBLE AND MOST IMPRESSIVE SERVICE OF THE UNVEILING OF THE CROSS OF PEACE, ON THE PROPOSED SITE OF THE CATHEDRAL OF SS. PETER AND PAUL, GIVE JOY TO THE BISHOP OF WASHINGTON FOR THIS FORMAL AND FELICITOUS BEGINNING OF HIS GREAT CATHEDRAL WORK, IN THE SUCCESS OF WHICH THE WHOLE CHURCH WILL SHARE AND IN THE DOING OF WHICH THE WHOLE CHURCH MIGHT WELL ASSIST, AND RENDERS THANKS TO GOD THAT, THROUGH THE INFLUENCE OF THE CHRISTIAN FAITH, THE OLD WAR CROSS, ALWAYS A SIGN OF WAR AND DESOLATION, IS BEING MORE AND MORE SUPPLANTED BY CHRIST'S BLESSED CROSS OF PEACE."

The most recent service on the Cathedral Close was that of the laying of the Foundation Stone of the great Cathedral Church on September 29, 1907, followed by the International service of the Brotherhood of St. Andrew. At this time addresses were delivered by President Roosevelt, the Bishop of London, and others. Sixty bishops, two hundred members of the General Convention and between twenty and thirty thousand persons were present. And the week after the House of Deputies of the General Convention passed the following resolution:

"INASMUCH, AS THERE IS NOW IN PROCESS OF ERECTION IN THE CITY OF WASHINGTON, OUR NATIONAL CAPITAL, THE CATHEDRAL OF SS. PETER AND PAUL, WHICH FOR MANY OBVIOUS REASONS WE SHOULD LIKE TO SEE COMPLETED IN OUR DAY AND GENERATION, THEREFORE,

BE IT RESOLVED, THAT THE TRIENNIAL CONVENTION HELD IN THE CITY OF RICHMOND, VIRGINIA, IN 1907, EARNESTLY SUGGESTS AND RECOMMENDS TO CHURCHMEN, CHURCHWOMEN, AND ALL OTHERS WHO MAY BE INTERESTED IN THE COMPLETION OF THIS CATHEDRAL THAT THEY MAKE LIBERAL CONTRIBUTIONS TO THE BUILDING FUND AND ALSO REMEMBER IT IN THEIR WILLS."

Washington Cathedral, thus rising under the benediction pronounced upon it by our General Convention itself, will be representative of the whole Church; and, therefore, when the Foundation Stone was laid, it was declared that "The Bishop, Chapter, and Diocese of Washington hold this Cathedral Church as a trust, not only for the people of the Diocese and city of Washington, but also for the whole American Church, whose every baptized member shall have spiritual part and ownership in this House of God."

Already, by the Open Air Services on the Cathedral Close, Washington Cathedral has shown its power as a great Mission Church and has so popularized the Episcopal Church that, in the last nine years, vast congregations, numbering from fifteen to thirty thousand, have come together on great occasions, under the realization that this Cathedral will be God's House of Prayer for all people.

Already, as a witness for Jesus Christ and what we believe to be New Testament Churchmanship, the Cathedral has been a helpful educational power in respect to the Historic Church and the Faith once delivered to the Saints.

Already, in the effort to build on the Christian foundation which God himself laid in our land, by preserving the robust American type of Christian character which was developed in the colonial days of our forefathers, from the settlers of Jamestown to the pilgrims of New

England, Washington Cathedral has been an influence for Church Unity, and has appealed to the religious and patriotic associations of those whose hearts are alive with the love of God and of their Fatherland.

It is right to hope and believe that what has thus been done in faith is the beginning of a spiritual work which will be permanent; and that, standing in the midst of the surging, changeful secular life of the Capital of the Nation, Washington Cathedral will help to conserve and perpetuate, with an ever-increasing power for good that blessed heritage of Christian faith and conduct which has been handed down to us from the past. For the older and more venerable a Cathedral grows, the more hallowed and enduring its associations become.

For ten years it has been the continuous aim of the Bishop and Chapter to render this Cathedral Ideal "An epistle seen and read of all men." And they steadfastly believe that when it is thoroughly understood and shared, not only by Christ's followers in Washington but in the country at large, the substantial means to supply the spiritual need and to build the beautiful Gothic Cathedral, designed by Messrs. Vaughan and Bodley, will surely be forthcoming.

We shall never forget the religious zeal and artistic enthusiasm with which the late Dr. Bodley co-operated with us in perfecting that design, until God called him to a higher sphere of service. The surviving architect, Mr. Henry Vaughan, assures us that all things are now ready, and that for a sum which will not probably exceed five million dollars Washington Cathedral can be completed in five years.

How this amount can practically be raised, or from what sources it will come, we know not; the Chapter is composed mainly of hard-working Rectors of parishes or busy men of affairs in public life; and the Bishop upon whom comes daily "the care of all the Churches" has given his spare time wholly to the work of explaining and striving to create interest in the Cathedral Ideal.

The Cathedral has already been blessed by the co-operation of those self-sacrificing men and women, living and dead, who have shared our ideal; and who have already contributed of their substance nearly one million dollars, in freeing the Cathedral Close from debt, or in erecting and endowing the schools and other buildings of the Cathedral Foundation.

And we shall be grateful for any suggestions, coming from any source, as to how the necessary funds may be raised, provided, that

no method shall be recommended which tends to the lowering of the Cathedral Ideal itself. In the New Testament we are reminded that the eye of God rests not only upon the offering but upon the motive of the offerer, and that "The gift without the giver is bare." Our Lord Jesus Christ said: "Whosoever shall give a cup of cold water only *in the name of a disciple*, verily I say unto you, he shall in no wise lose his reward," and surely, we are fallen upon strange times and abnormal conditions, when in lands which call themselves Christian, we see everywhere about us multitudes who are prone to give in the name of philanthropy, or socialism, or from some secular interest, rather than in the name of Jesus Christ.

Indeed, so great emphasis did Christ lay upon the motive of self-sacrifice in the giver, that in the ending of His ministry, when He saw a certain poor widow casting into the treasury of the Temple of God, two mites which make a farthing, He called His disciples unto Him and said: "Verily I say unto you that this poor widow hath cast in more than they all." And if Washington Cathedral is ever to be built as Christ's "House of Prayer for all people," the building must be a work of prayer and self-sacrifice, for we may not place one stone upon another unless we do it in Christ's way, and there are no funds on hand until God inspires faithful Christian men and women in our country to provide the means.

May each giver have a sacred motive in offering for so sacred an object and reap the reward which Christ assures us He "*shall in no wise lose*," realizing that the same All-seeing eye, which watched the poor widow, will rest upon him, if he offers his gift to Christ in behalf of those who come to Worship God,

IN THE NAME OF A DISCIPLE.

HENRY Y. SATTERLEE,

Epiphany, A. D. 1908.

Bishop of Washington.



THE CHRISTIAN UNITY SERVICE, SEPT. 25, 1904. ARCHBISHOP OF CANTERBURY GIVING
SALUTATION



WASHINGTON
CATHEDRAL CLOSE
MOUNT ST. ALOUISE
DISTRICT OF COLUMBIA

The Cathedral Close.

The land purchased for the Cathedral of St. Peter and St. Paul originally belonged to Mr. Joseph Nourse, the friend of Washington and the first Registrar of the Treasury, and is a tract of over forty acres, on the brow of a hill nearly four hundred feet above the level of lower Pennsylvania Avenue, and, so far as known, the most lofty Cathedral site in the world. In process of time, St. John's Church School was erected upon this spot, and this was followed by St. Alban's, the first free Church in the District of Columbia.

At several times in its history the property would have become the site of a private residence and be lost to Divine uses had not the little church stood in the way, keeping the ground, as we can see now, for the Cathedral, in unconscious fulfillment of the prophetic text used by Bishop Coxe at the consecration service of St. Alban's Church, "The place whereon thou standest is holy ground."

The Cathedral Building is being erected on the highest point of land, about midway between St. Alban's Church and the Cathedral School for Girls.

Its west front is about 350 feet from Wisconsin Avenue, and the north side, 450 feet south of Woodley Lane. The chancel is placed so that the rays of the rising sun will enter the east windows on the traditional day of our Lord's Ascension, May 4th.

The building will be 480 feet long. In the ravine where the great Open-Air Services have been held, will be found a natural amphitheater, which with little arrangement will furnish an incomparable place for all such services, with space for twenty-five thousand people.

On the brow of the hill overlooking the ravine stands the Peace Cross, and in the southwest corner of the Cathedral Close is The Little Sanctuary containing the Jerusalem Altar, the Glastonbury Cathedra, the Canterbury Ambon, the Hilda Stone, and the Iona Stone. Services are held here daily.

The All Hallows Gate leads to the Cathedral Choir School for boys, in front of which will be found the Glastonbury Thorn, a shoot of the celebrated Holy Thorn of Glastonbury. Here will also be found the Landmark, and a little farther north the temporary Baptistry, containing the beautiful white marble font, lined with stones from the River Jordan. A drinking fountain stands on the southwest side of the Baptistry.

Southwest of the Cathedral site stands St. Alban's Parish Church, under whose chancel lies buried the Rt. Rev. Thomas John Claggett, D. D., the first bishop consecrated on American soil. The tombstones of the Bishop and his wife, with the epitaph written by Francis Scott Key, stand in a wall of the church.

The Cathedral School for Boys is situated on the Massachusetts Avenue frontage, in the southwestern portion of the Close.

The Cathedral School for Girls occupies the extreme northwest corner of the grounds.

The Peace Cross and Salem Place.

ON Sunday, October twenty-third, 1898, there was raised on the Cathedral Close, in the presence of the Bishops, Clergy and Lay Delegates of the General Convention of the Church, the President of the United States and thousands of people, an Iona Cross of stone, twenty feet in height, called the Peace Cross.

This cross was raised not only to mark the foundation of the Cathedral of St. Peter and St. Paul, but to commemorate the time of the first meeting of the General Convention in the Capital of the United States and the ending of the War between Spain and the United States.

On the face of the Cross is inscribed: "The sacred monogram, I. H. S.; the Diocesan coat of arms and the motto, *Scriptura, Symbolum, Mysterium, Ordo*, the basis of Church Unity; the prayer from the Litany for Unity, Peace and Concord to all Nations; and on the pedestal, "Jesus Christ Himself being the Chief Corner-Stone."

THE SALEM.

In order that the Open-Air Services around the Peace Cross, hallowed by so many associations, should receive an outward expression of their enduring character the Cathedral School for Girls has added to the Peace Cross a large four square base, with broad steps ascending to the foot of the Cross on three sides. On the west this base is extended into a platform or pulpit, with an inlaid pavement of stones from the Holy Land, and in the center of the pavement the word "Salem," which is by interpretation, "Peace." The preaching place at the foot of the Cross is thus appropriately dedicated to the preaching of the Gospel of Peace.



THE PEOPLE'S OPEN-AIR EVENSONG

THE People's Open-Air Evensong has been held during the summer months for the past ten years every Sunday afternoon on the Cathedral Close.

The services draw together many hundreds of worshippers who in all probability would in no other way be brought to hear the Gospel of the Kingdom of God.

The cause of the attractiveness of these Open-Air Services is apparent to anyone who has attended them.

As the sun is sinking in the west, strains of music are wafted upon the air, in the voluntary before the service. The congregation, as they gather, face the city of Washington, lying in the valley four hundred feet below, where the exquisitely shaped white dome of the Capitol lifts its head above the reddish glow of clustered houses.

The leafy trees of the forest near by, frame in the landscape, or stand on either side, with their interlacing branches, like the Gothic aisles of a Cathedral. The breeze rustles through the leaves, the birds twitter in the branches, the commingled feelings of patriotism and religion which the beauty of the scene inspires, are deepened by the spell of sacred music which floats in the air. Then the musicians, selected from the United States Marine Band, surround the Peace Cross, and the keynote of the service is given in the theme of Mendelssohn's hymn of praise, "All men, all things, all that hath life and breath, sing to the Lord. Hallelujah." Then comes the service of Evensong, followed by the simple Gospel message, giving spiritual reality to the devotional feelings of the moment.

The Peace Cross stands as a majestic sentinel in stone behind the preacher, and is always before the eyes of the people as they look toward him. Beyond the preacher and the Cross lies the beautiful city, its domes and spires touched by the tints of coming sunset, and suggesting thoughts of that other city whose Builder and Maker is God.

The St. Chrysostom Fund.

PROVISION for a succession of special Cathedral preachers was made long ago in the statutes of this Cathedral Foundation, by the establishment of the office of Canon Missioner. The work of the Canon Missioner, as the name itself indicates, is to conduct missions, to preach to the multitudes, to spread the Gospel message far and wide, and to preach in the Cathedral pulpit whenever occasion requires.

To accomplish this object "*The St. Chrysostom Fund*" has already been started, the income of which is to be applied to the salary of the Canon Missioner and the maintenance of preaching services. \$6,000 have already been given to this fund, but at least \$44,000 more will be needed to maintain a clergyman in a position which would command all his energies and occupy all his time.

The St. Chrysostom Fund is established not only to support a Canon Missioner and his especial work in *our* day and generation, but to endow a permanent Office and provide for a **SUCCESSION** of Cathedral preachers, each one of whom will be, as age follows age, a *living voice* to proclaim the Gospel—the good news from Heaven—to sin-burdened souls.

The Little Sanctuary And Its Contents.

BETWEEN the Peace Cross and the Boys' School stands the gift of the children of Mrs. Percy R. Pyne known as "THE LITTLE SANCTUARY," which in accordance with the wish of Bishop Satterlee has been set apart by the Bishop of Washington as the Chapel of the Boys' School. "THE LITTLE SANCTUARY" has two attendant towers; the first of these towers is pierced by a lofty archway, through which one obtains an exquisite glimpse of our nation's most majestic building, the United States Capitol, and the shining dome of our National Library. Over this arch is the CATHEDRAL LIBRARY, and adjoining rises the Bell tower containing a peal of fifteen bells, given by Mr. and Mrs. George S. Bowdoin, in loving memory of Fannie Bowdoin and Fannie Hamilton Kingsford. Small as it is, "THE LITTLE SANCTUARY" contains memorials, not only from the land of our Mother Church in England, but also from the Church in the Wilderness, as well as the Church on Mt. Zion at Jerusalem. Mt. Sinai, Jerusalem, Glastonbury, and Canterbury each bears testimony here to the continuity and catholicity of the Church in this land. As one steps within the door, with this knowledge, one feels surely that God is in this place, "This is none other but the house of God, and this is the gate of heaven."

The SINAI CROSS. On the right of the entrance stands a glazed case, containing the processional cross used at all the important ecclesiastical functions in the Cathedral Close. This cross, known as the SINAI CROSS, is most artistic, and was given by his widow in memory of Henry Carrington Bolton, who himself brought the stones from Mt. Sinai.

The JERUSALEM ALTAR. As one stands within and looks through the iron screen separating the sanctuary from the shallow nave, the visitor is struck by the simple majesty of the JERUSALEM ALTAR, adorned by a bronze Jerusalem cross. The Altar is the joint gift of different American Dioceses and Congregations, as the bronze tablet on the west wall indicates; and is composed of stones from Jerusalem, the Holy City.

The ALTAR CROSS was given in loving memory of Adelaide Augusta Jones Dean, of Boston, 1818-1902, and was consecrated to its present use by the Most Reverend the Archbishop of Canterbury in September, 1904.

The ALTAR LIGHTS are the gift of the children of the late Reverend Churchill Satterlee—Henry Yates Satterlee, Etheldred Frances Satterlee and Churchill Satterlee—in memory of their father.

The COMMUNION SERVICE. A silver Communion Service has been presented to the Little Sanctuary as a memorial.

The ALTAR VASES, ornamented with Jerusalem Crosses, are the gift of Mr. and Mrs. Spencer Aldrich.

The brass ALTAR DESK is the gift of the Bishop of Washington and Mrs. Satterlee, in memory of their son, the late Reverend Churchill Satterlee.

The ALTAR SERVICE BOOK was given in loving memory of the late the Reverend Francis Harrison, D. D., sometime Priest of the Diocese of Albany, and a well-known liturgical scholar, who edited the particular edition represented by this sumptuous book.

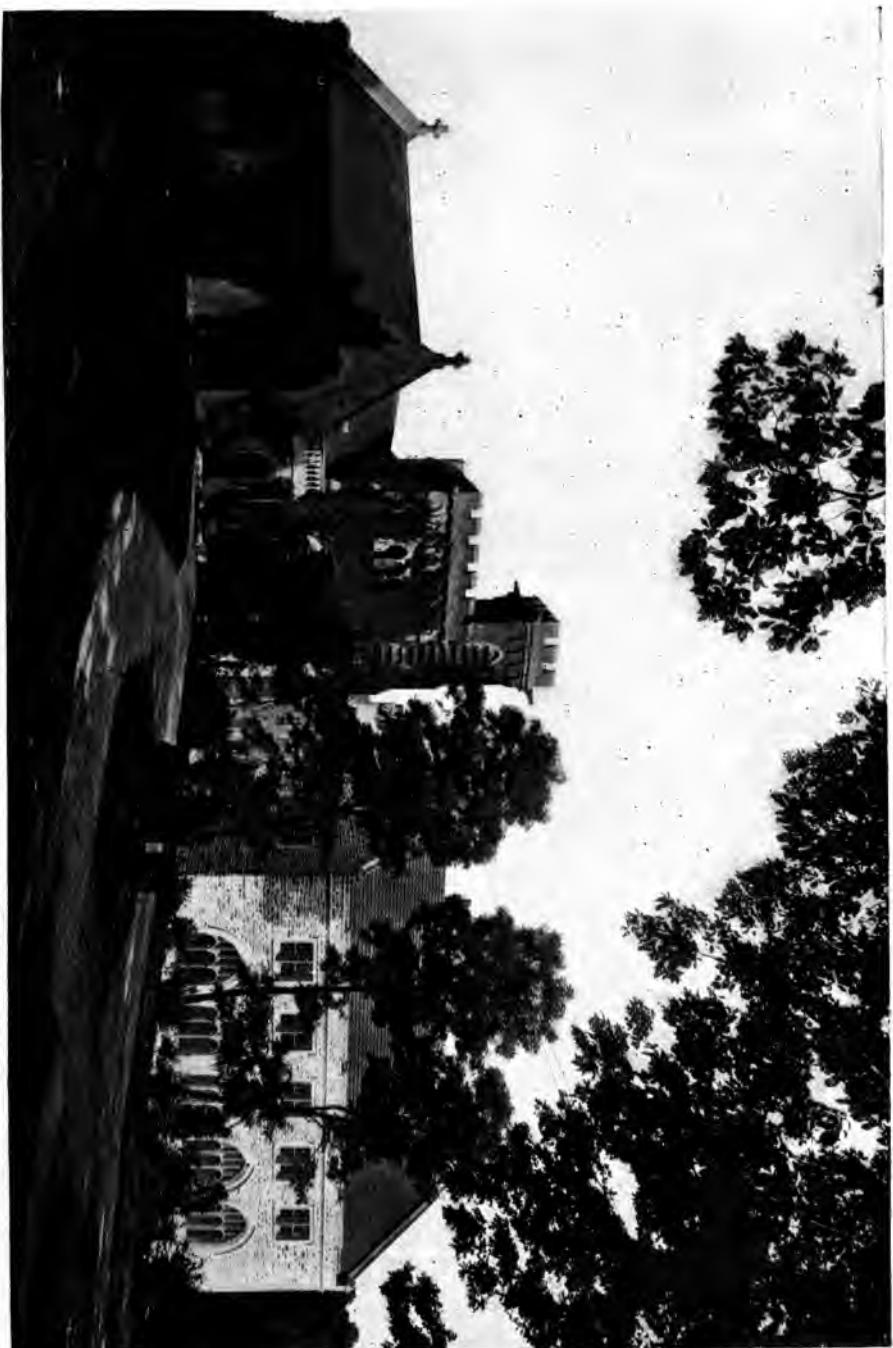
The GLASTONBURY CATHEDRA. On the left of the visitor as he contemplates the Altar, stands the Cathedra, the Bishop's throne, the exponent of his official dignity and authority. It is made up of stones from Glastonbury Abbey, in England, the ancient British abbey which bore the same name as our Cathedral—St. Peter and St. Paul. These stones, given by the churchmen of Glastonbury to the churchmen in America, were presented in 1901. They bear eloquent testimony to our continuity through the English and British Churches with that of Jerusalem. The GLASTONBURY CATHEDRA was erected through the generosity of "a friend."

The HILDA STONE. On the left of the visitor stands the HILDA STONE, named after the Northumbrian princess, St. Hilda, and is from Whitby Abbey, England. It was given by Sir Charles Strickland, Bart., of Baintry Manor,

THE FIFTH SANCTUARY

A CORNER OF THE CATHEDRAL CLOSE

THE CHAND SCHOOL



England, through the Reverend A. P. Loxley, Rector of St. Ninian's, Whitby. It contains the "Book of Remembrance," within which are written the names of those persons and parishes which contributed toward the payment of the land of the Close and the names of the other benefactors of the Cathedral.

The IONA STONE. The stone set in the face of the transept wall is called the IONA STONE, and is from the ancient Celtic Cathedral on the Island of Iona. Its inscription recites the last-recorded words of St. Columba, who entered into rest on Whitsunday, A. D. 597: "They who seek the Lord shall want no manner of thing that is good."

The CANTERBURY AMBON. In the eastern part of the transept is placed the CANTERBURY AMBON, or pulpit, the stones of which were given to Washington Cathedral by the Archbishop of Canterbury, in memory of his predecessor, Stephen Langton. This Ambon, made of stones from Canterbury Cathedral, was sculptured under the direction of William D. Caroe, Esq., the resident architect of that Cathedral.

The ALTAR PAINTINGS. In the Chancel of the Little Sanctuary are four Altar paintings, the gift of Mr. and Mrs. Spencer Aldrich. These paintings, representing St. Matthew, St. Mark, St. Luke, and St. Andrew, were the work of Mr. Edward Satterlee, and were originally placed in the sanctuary of Calvary Chapel, New York.

The LECTERN. The Rev. Charles C. Pierce, D. D., formerly Chaplain of the United States Army, presented the bronze lectern cast from old cannon. This lectern was given to be used as an open-air pulpit, to stand on the Salem Place at the Peace Cross.

The ivy on the walls, also from Canterbury, was brought by Bishop Leonard, of Ohio, and planted by Miss Lucy V. Mackrile.

The PRAYER BOOKS AND HYMNALS, as well as the racks, are memorial gifts from Mrs. A. M. Wilcox.



THE LITTLE SANCTUARY—INTERIOR

Bishop Satterlee's Tomb.

On the south side of the Chancel in the little Sanctuary is the temporary tomb of the first Bishop of Washington, bearing the following inscription:

HENRY YATES SATTERLEE
D.D., LL.D.
FIRST BISHOP OF WASHINGTON
BORN JANUARY 11, A. D. 1843
CONSECRATED
FEAST OF THE ANNUNCIATION
A. D. 1896
ENTERED INTO PARADISE
FEBRUARY 22, A. D. 1908



HOLY ✕ HOLY ✕ HOLY
LORD GOD OF HOSTS
*Heaven and Earth are full of thy glory,
Glory be to Thee, O Lord, Most High.*
Amen.

On the wrought iron screen by the side of the tomb hangs an engrossed copy of the beautiful poem written in memoriam by the Bishop of Albany.

HENRY YATES SATTERLEE,
BISHOP OF WASHINGTON.
February 22, A. D. 1908.

"After receiving the Sacrament, he died murmuring the Sanctus."

O brave and patient builder, who laid, strong,
The deep foundations of a House of Prayer,
Content to wait, it mattered not how long,
Till corner-stone to capstone should arise;
And with ingenious pains sought, everywhere,
Historic links with many an age and clime;
How has thy purpose been wrought out, to eyes
That look beyond the horizon line of time?
First in the temple of thyself upraised
By God the Holy Ghost to Sainthood high;
Then in thy sudden passing, unamazed,
Up to the City with foundations sure,
God having built and made it; and thy soul
Winged its quick way, filled with God's peace, and pure,
Catching in rapt advance the "Holy" song
"Of angels and archangels," and the throng
Of saints that to "Heaven's Company" belong.

W. C. DOANE.

Inscription on the Brass Tablet (West Wall).

This Altar

HEWN FROM THE ROCKS, OUTSIDE THE WALLS OF JERUSALEM
 FROM WHICH THE STONES OF THE TEMPLE WERE QUARRIED
 NOT FAR FROM
 "THE PLACE WHICH IS CALLED CALVARY"
 "WITHOUT THE GATE"
 "NIGH UNTO THE CITY"
 WHERE CHRIST WAS CRUCIFIED
 AND BURIED, FOR
 "IN THE PLACE WHERE HE WAS CRUCIFIED THERE WAS A GARDEN
 AND IN THE GARDEN A NEW SEPULCHRE"
 "AND THE SEPULCHRE WAS NIGH AT HAND,"
 FROM WHICH ALSO HE AROSE AGAIN
 FROM THE DEAD
 HAS BEEN GIVEN TO
 THE CATHEDRAL OF SS. PETER AND PAUL
 IN WASHINGTON BY THE FOLLOWING DIOCESES,
 MISSIONARY JURISDICTIONS AND CONGREGATIONS:

Alaska,	Georgia,	New Hampshire,	Springfield,
Albany,	Indiana,	New Jersey,	Tennessee,
Arizona,	Iowa,	New Mexico,	Texas,
Arkansas,	Kansas,	New York,	Virginia,
Asheville,	Kentucky,	North Dakota,	West Virginia,
Boise,	Lexington,	North Carolina,	Washington,
California,	Long Island,	Oklahoma and Indian Territory,	Western New York, Western Massachusetts,
Central Pennsylvania,	Los Angeles,	Oregon,	Western Michigan, Western Texas,
Chicago,	Louisiana,	Pennsylvania,	Kyoto,
Colorado,	Maine,	Pittsburg,	Philippine Islands,
Connecticut,	Maryland,	Quincy,	Shanghai,
Dallas,	Massachusetts,	Rhode Island,	Tokio,
Delaware,	Michigan,	Sacramento,	St. Paul's, Rome,
Duluth,	Michigan City,	South Carolina,	Mexico,
Easton,	Minnesota,	South Dakota,	Ohio.
East Carolina,	Missouri,	Southern Florida,	
Florida,	Newark,	Southern Ohio,	
Fond du Lac,	Nebraska,		



THE STONES LEAVING JERUSALEM

The Interior of the Little Sanctuary.

The Jerusalem Altar.

THE first stone of the Cathedral in the Capital of our country is appropriately the altar or communion table around which Christ's own people may now, and through all coming generations, gather for communion with Him, their reigning King and ever-living Priest in heaven.

Thus, before a single stone of the material edifice was laid, or any definite thought was bestowed upon its architectural style, its simple altar stood as a witness for Christ and Christ's own ideal of Christian brotherhood; as a witness for the only service of public worship which Christ Himself ordained, and for the pure liturgical prayers of the primitive Church, and around this altar the coming Cathedral, in God's good time, will shape itself. This altar was consecrated Ascension Day, 1902, and is the united gift of nearly all of the Dioceses and Missionary Jurisdictions of the Church. The stones themselves of which the altar is made come not only from the Holy Land but from the Holy City of Jerusalem. The stones have been hewn from the limestone rock of the "Quarries of Solomon," the entrance to which is just without the Damascus Gate.

The altar is twelve feet long, four feet high and three feet broad. It is severe in its perfect simplicity, without any sculptured ornamentation or carving whatever. On its four sides are inscribed, in New Testament words, the record of those great events in the life of Him, to whom every knee shall bow of things in heaven and things in earth—the Crucifixion, Burial, Resurrection and Ascension of our Lord and Saviour Jesus Christ.

Inscription on the Altar.

The Front.

"Whoso Eateth My Flesh and Drinketh My Blood Hath Eternal Life, and I Will Raise Him Up at the Last Day."

* Now is Christ risen from the dead and become the first fruits of them that slept. For since by man came death by man came also the resurrection of the dead. For as in Adam all die even so in Christ shall all be made alive. *

* Seeing, then, that we have a great high priest that is passed unto the heavens, Jesus, the Son of God, let us hold fast our profession. * Wherefore he is able also to save them to the uttermost that come unto God by Him seeing. * He ever liveth to make intercession for them. *

The North End.

Now in the place where He was crucified, there was a Garden, and in the Garden a new Sepulchre wherein was never man yet laid, there laid they Jesus, therefore, because of the Jews' Preparation Day. For the Sepulchre was nigh at hand.

The South End.

And when they were come to the place which is called Calvary, there they crucified Him and the malefactors, one on the right hand and the other on the left, then said Jesus, Father forgive them for they know not what they do. * And Pilate wrote a title and put it on the cross, and the writing was: Jesus of Nazareth, the King of the Jews.

The East Side.

* I am He that liveth and was dead, and behold I am alive for evermore. Amen. *

* Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building fitly framed together groweth into * an holy temple in the Lord. *

And He took bread and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him; and He vanished out of their sight. * And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together *. Saying the Lord is risen indeed and hath appeared to Simon. And they told Him what things were done in the way, and how * He was known to them in breaking of bread.

* To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. Unto you, therefore, which believe, He is precious, but unto them which be disobedient, the stone which the builders disallowed the same is made * The Head of the Corner. *

The Glastonbury Cathedra.

THIS Cathedra, made from the stones of Glastonbury Abbey, carries us back to the beginning of Christianity in the British Isles.

There is a traditional story that the Church of Glastonbury was founded by Joseph of Arimathea. Baronius asserts that this took place in the year A. D. 43. In any case its origin goes back to the first Christian missionaries, several hundred years before the landing of Augustine.

Mr. Stanley Austin, the donor of these historic stones, requested that they should be formed into a Bishop's chair and remain a witness to the continuity of the Church. The stones themselves have the characteristic carving of Glastonbury, and have been taken from that part of the ruins which was erected about the late Norman period of English architecture, that is, in the twelfth century. These stones form the lower part of the chair, the seat or cathedra proper; and the two pillars that rise from the arms on either side. The inscription on the panel forming the back of the chair most appropriately sets forth the terms of the Chicago-Lambeth Quadrilateral, the basis which our Church has proposed for Christian Unity, "Holy Scripture and Apostolic Creed, Holy Sacrament and Apostolic Order." Above the old Glastonbury pillars on each side of the chair rises a Bishop's pastoral staff, and in the center, above the panel, the Bishop's mitre. The panel immediately above the seat of the chair bears witness to the continuity of the Church in the inscription of the names of twenty-one Bishops of historical note, beginning with the names of Eborius, Bishop of York; Restitutus, Bishop of London, and Adelfius, Bishop of Carleon-on-Usk, three British Bishops who attended the Council of Arles in Gaul, A. D. 314.

The cathedra has the following inscription:

THIS GLASTONBURY CATHEDRA
IS RAISED AS A WITNESS TO THE CONTINUITY OF
THE ANGLICAN CHURCH
AND PRESENTED ON
ASCENSION DAY, 1901
THESE STONES FROM THE ANCIENT BRITISH
ABBEY OF SS. PETER AND PAUL
ARE GIVEN
BY THE CHURCHMEN OF GLASTONBURY
TO THE CHURCHMEN IN AMERICA
FOR THE CATHEDRAL
OF SS. PETER AND PAUL
WASHINGTON, D. C.



THE GLASTONBURY CATHEDRAL



CHAIR OF ST. AUGUSTINE
A. D. 597

The Book of Remembrance and the Hilda Stone

ON the south side of the chancel in the "LITTLE SANCTUARY" has been placed the "BOOK OF REMEMBRANCE" in a stone prepared for it. This "BOOK OF REMEMBRANCE" contains the names of benefactors of the Cathedral. Of especial interest is the "Hilda Stone," which is placed over the opening containing the Book. The stone, which is from the ancient Abbey of St. Hilda at Whitby in England, bears the following inscription:

HILDA STONE
FROM
WHITBY ABBEY, ENGLAND
PRESENTED TO THE WASHINGTON CATHEDRAL
BY
SIR CHARLES STRICKLAND
THROUGH
REV. A. P. LOXLEY
A. D. 1900.



Whitby Abbey was founded by Hilda, a grand-niece of King Edwin. It stood, and the ruins still remain, upon the summit of the great Yorkshire cliffs. Hilda is celebrated for having established one of the first schools for girls in England, and as the head of a great cluster of schools for men as well as women. The greatest title to fame which the Abbey possesses is the name of Caedmon, the Father of English poetry, who was a herdsman of the Abbey, but like Amos of old became a prophet to the men of his day.



WHITBY ABBEY, FOUNDED A. D. 658

Iona Stone.

In the autumn of 1903 an unexpected and most interesting gift came to the Cathedral at Washington, from Scotland. It was from the Lord Bishop of Argyle and the Isles, through the curator of the Island of Iona, the Rev. John Skrine, and was brought to this country by Miss Susan F. Grant. It is a stone from the choir of the ancient Iona Cathedral, and comes to us, thus, as a link with the early Church, which was planted here in the far West, either in Apostolic or post-Apostolic days, the Church of St. Alban, and of Restitutus, Eborius and Adelfius, those Bishops who were present at the Council of Arles in A. D. 314, the Church of St. Patrick, of St. Columba and St. Aidan, of St. Cuthbert and the Venerable Bede, of Scotland and Northern Britain.

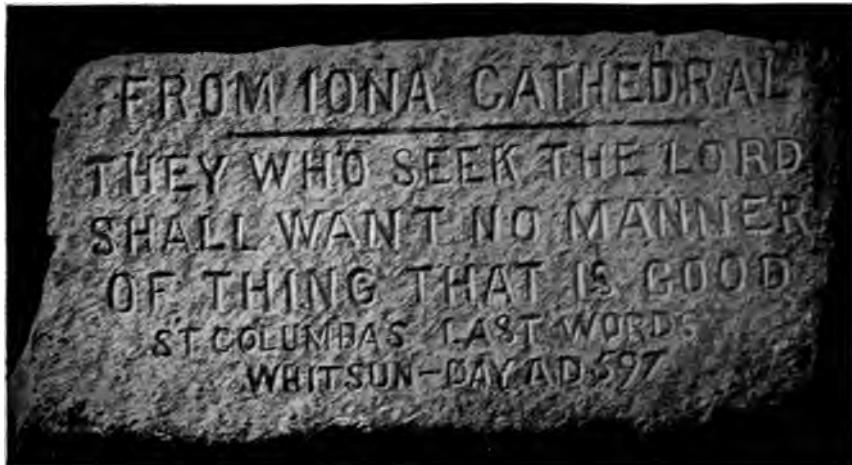
The last-recorded words of St. Columba, who died A. D. 597, have been cut upon this stone, as shown in the illustration below.



IONA CATHEDRAL

Iona Cathedral was founded by Columba A. D. 565. The Island of Iona was given to him to be used for religious purposes, and there he also founded a monastery, to which the whole of northern Scotland and the isles surrounding it owe their first knowledge of Christianity. Here were trained some of the greatest men in the early history of our Church. The Kings of Scotland were for many generations crowned by Columba and his successors at Iona, on the stone which now

forms part of the English coronation chair, and when they died they were buried in that holy isle.



THE IONA STONE

The Canterbury Ambon.

IN the south transept of the Little Sanctuary stands the large stone pulpit or "ambon," to use the older Eastern word. This ambon is made of stones from Canterbury Cathedral, given by the Archbishop in memory of his illustrious predecessor, Stephen Langton, who led the barons when Magna Charta, that bulwark of Anglo-Saxon liberty, was granted by King John, and has been fashioned into a pulpit through the generosity of friends in this country. The original scheme was suggested and prepared by Bishop Satterlee and all the work was done according to the design and under the direction of William D. Caroe, Esq., architect in charge of Canterbury Cathedral, and illustrates in stone the history of our English Bible.

The ambon itself is ten feet high, nine feet wide, and nearly fourteen feet in length if one includes the stone steps by which the speaker will ascend from the floor into the pulpit. The pulpit stands on stone pillars and is embellished with three bas-reliefs. At the angles are four statuettes and over the bas-reliefs and statuettes is sculptured a frieze, which contains the names and dates of the principal editions of the Bible, as translated from the original Hebrew and Greek into our mother tongue, and revised again and again, until it is the masterpiece of the English language. The translations recorded on the frieze begin with the record of the Anglo-Saxon Gospels, A. D. 721, the Wiciliffe Bible, A. D. 1383; William Tyndale's, A. D. 1525; Bishop Coverdale's Bible, A. D. 1535; Archbishop Cranmer's Bible, A. D. 1539; the Geneva Bible, A. D. 1560; the Bishop's Bible, A. D. 1568; the "Authorized Version" (King James Bible), A. D. 1611, and the "Revised Version," A. D. 1885.

COMMEMORATES MAGNA CHARTA.

Underneath the frieze the central bas-relief represents Archbishop Stephen Langton leading the barons under the oaks of Runnymede, handing the Magna Charta to King John for his signature. Below this group is a scroll containing the first words of the charter, which bear such eloquent witness to the principles of civil and religious liberty of which the Bible itself is God's charter.

The left-hand bas-relief represents the venerable Bede on his death bed, dictating to one of his pupils the last chapter of his Anglo-Saxon translation of the Gospel of St. John. The venerable Bede lies buried in Durham Cathedral, England, and while he is known chiefly for his celebrated church history, one of the earliest authentic English histories in existence, his memory is no less cherished for his great work in translating the Scriptures into his mother tongue.

MARTYRDOM OF TYNDALE.

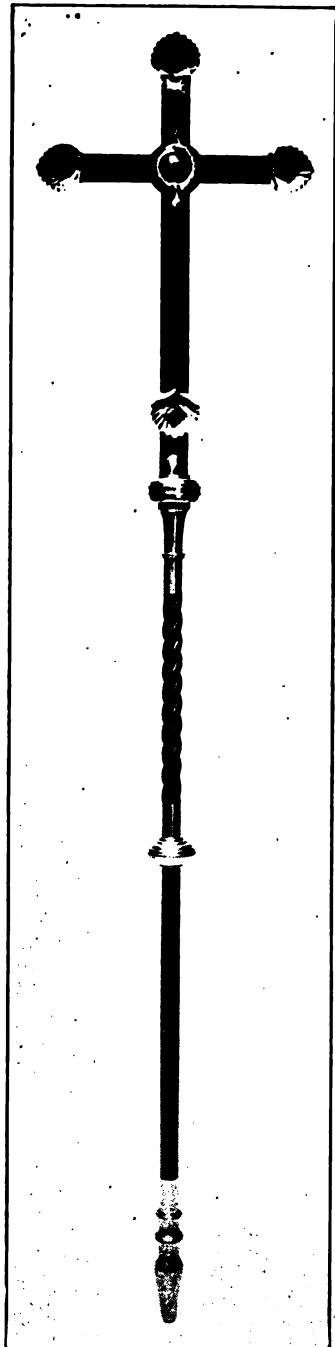
The right-hand bas-relief represents the martyrdom of William Tyndale, who made and printed the first English translation of the Bible, A. D. 1525. For this work he was exiled to Germany, and after many years his enemies tried to persuade him to return, but he refused to go. He was finally captured and imprisoned in the dungeons of the Castle of Vilvorden, where, on Friday, October 6, 1536, he was strangled and burnt at the stake. His last words, "Lord, open the King of England's eyes," are inscribed on a scroll below the bas-relief.

The four statuettes represent those who, at different epochs, stand out as most prominently identified with the history of the English Bible, viz.: King Alfred the Great (A. D. 871), who set forth the Ten Commandments and the Lord's Prayer in the common tongue for the use of his people; John Wiciliffe, rector of Lutterworth, who issued his English Bible in A. D. 1383; Lancelot Andrewes, Bishop of Winchester, the most prominent of the translators of the King James, or "Authorized Version," in A. D. 1611, and Westcott, Bishop of Durham, who was equally a leader in the company which set forth the "Revised Version" in A. D. 1881-1885.

The ambon thus constructed bears enduring testimony to the progressive and successful efforts of our Church, to give the Bible to the people in their own language.



THE CANTERBURY AMBON



The Sinai Cross.

ON Easter Monday, April 24, 1905, the Sinai Cross was consecrated by the Bishop of Washington in his private chapel.

The Sinai Cross is used as a Processional Cross, and is a gift to the Cathedral of St. Peter and St. Paul by Mrs. Bolton in memory of her husband, Henry Carrington Bolton, who was for many years a devoted Churchman of the Diocese of Washington.

The Cross is of brass and set with highly polished stones of a deep red color, which Dr. Bolton brought with him from Mt. Sinai on his last visit to the Holy Land.

The arms of the Cross terminate in Scallop Shells, which are distinctly the pilgrim's emblem, emphasizing the fact that our Christian life is a pilgrimage. A Scallop Shell has been used from the earliest days for the pouring of water on the head of the candidate in Holy Baptism. The Scallop Shell is also the pilgrim's drinking cup, symbolizing the living water which Christ gives us to drink.

On the front of the Cross is affixed a serpent, reminding us of the serpent which Moses "lifted up" in the wilderness and typifying the "lifting up" of the Son of Man—but a dead serpent, symbolizing Christ's victory over sin won on the Cross.

On the face of the Cross is inscribed these words: "Let God arise and let His enemies be scattered: let them also that hate Him flee before Him." (Psalm lxviii. 1.) These words were used by Moses each morning during the pilgrimage of the Children of Israel in the wilderness as the Ark set forward, led by the cloud of the Lord (Numbers x. 35).

The Cross is used at all Cathedral services.

The Landmark and Sundial.



THE CATHEDRAL LANDMARK AND SUNDIAL

On the Ascension Day, A. D. 1906, the landmark given by Mrs. Julian James to commemorate the freedom of the Cathedral land from all debt, and the consequent hallowing of the Cathedral Close, was presented and consecrated. This landmark is a beautiful bronze sundial, surmounting an open-air altar, on which are inscribed the names of those it commemorates. The sundial marks not only the hours of the day, but the different seasons of the Christian year by means of a device designed by the Bishop and worked out by Rev. Professor Frank H. Bigelow.

Glastonbury Thorn.



RUINS OF GLASTONBURY ABBEY

Baronius assigns the founding of his Church to Joseph of Arimathea, A. D. 43.

King Arthur, one of Britain's greatest Kings, around whose name are gathered the stories of the Round Table and the search for the Holy Grail, was buried, A. D. 532, at Glastonbury. Giraldus Cambrensis was an eye-witness of the opening of King Arthur's grave in A. D. 1191 by Henry II.

In the circle east of All Hallows Gate and in front of the Choir School is the Glastonbury Thorn, a gift of Mr. Stanley Austin and an offshoot from the celebrated thorn tree with which so many legends are connected, known as the Holy Thorn of Glastonbury. One of the legends of the Glastonbury Thorn is that it sprang from the staff of Joseph of Arimathea, who was sent by the Apostle Philip to preach the Gospel in Britain. On reaching Yniswitrin, afterwards called Glastonbury, he stuck his staff in the ground to indicate that he meant to stay there, and the staff put forth leaves and branches, and every year on Christmas it blossoms.



THE BOX-TREES OF
PRESIDENT JEFFERSON

THE CATHEDRAL BAPTISTERY

Cathedral Font and Baptistry.

THE Baptistry is situated near the center of the Cathedral grounds. This building, about fifty feet in diameter, has been erected as a temporary structure, so that the Font may be used as occasion requires, and also to protect this beautiful and costly work of art from injury.

The Font is made of pure white Carrara marble. It is octagonal in shape, fifteen feet in diameter, and raised on three steps. In the interior there are stone steps for descending into the water when the Font is used for immersion.

In the center of the Font stands the figure of the risen Christ, with upraised hand, giving the great command recorded in the last chapter of St. Matthew's Gospel, "Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son and of the Holy Ghost," while in his left arm he holds a little child, symbolizing the command that he gave to St. Peter, after His resurrection, "Feed my Lambs." In His hands and side are the wounds made when He was upon the Cross.

There is no halo about the head, the figure tells its own story, showing that it is our risen Lord, who was crucified and now is alive forevermore. This figure of Christ stands on a rock, out of which the waters of baptism flow, thus providing for flowing, that is *living* water, which was so continuously emphasized by the Primitive Church. The Interior of the Font is lined with stones gathered from the River Jordan.

The principal events of our Lord's life, especially those recorded in the Apostles' Creed, are sculptured on the eight exterior panels of the Font, as follows: (1) The Nativity, (2) the Baptism, (3) the Calling of the Apostles, (4) the Crucifixion, (5) the Resurrection, (6) the Ascension, (7) the Day of Pentecost, (8) the Coming of Christ to ransom His own at the Judgment Day. At each corner of the octagon stand the following Apostolic figures—St. Peter, St. Paul, St. John, Joseph of Arimathea, St. James of Jerusalem, St. Mark, St. Matthew and St. Luke. All the writers of the New Testament are here represented, except St. Jude. His place is taken by Joseph of Arimathea, who gave his new-hewn sepulchre for the entombment of our blessed Lord. The figure of Joseph of Arimathea thus connects, through the burial of Christ, the Crucifixion and Resurrection.

Few baptismal Fonts, large enough for immersion, have been built since the rise of Christian Art, and this Font stands as a witness to the right of every Christian to have the Sacrament administered by immersion as well as by pouring, as provided by the Book of Common Prayer.

The Cathedral Baptistry and the Jordan Font.



A large Brass Tablet will be placed on the wall of the Baptistry in memory of those by whom the statue of the Risen Christ, the different *bas-reliefs*, and the Apostolic figures were given. Also the names of those who gave the Jordan stones and other parts of the Cathedral Font, the majority of whom were baptised or brought to confirmation by the first Bishop of Washington.



The Font in St.
Martin's Church at
Canterbury, A. D.
597.

The Jordan Stones.



In June, A. D. 1903, a caravan, bearing a new kind of burden, different from any ever witnessed before in the Holy Land, might have been seen wending its way over the road from Jericho to Joppa. It was carrying these stones from the bed of the River Jordan, to the ship that was to carry them to far-off America to hallow the baptismal font of the great Cathedral at Washington.

The above photograph sets before us the scene at the River Jordan itself, where the natives clothed in Oriental garb are gathering these stones at the Jordan's bank.

The work was done under the supervision and direction of Mr. Herbert E. Clark, U. S. Vice-Consul at Jerusalem.

Many are the associations which the River Jordan has with God's people in Gospel days, but of course most hallowed of all remembrances is the baptism of our Blessed Lord himself. In the distance is seen Quarantana, the Mount of the Temptation, identifying the place where the stones were gathered as the old ford of the Jordan on the road to Damascus, the traditional location of our Lord's baptism.

It cannot be otherwise than an inspiring thought, with those who, in coming days and centuries, shall be baptised in this Cathedral Font, that they stood upon the stones of the River Jordan, when, in fulfillment of the great commission of the Risen Christ to His Apostles, they were made members of Christ, the children of God, and inheritors of the Kingdom of Heaven.

The National Cathedral School for Boys.

Pro ecclesia et pro patria



THE LANE-JOHNSTON BUILDING
VIEW OF NORTH FRONT

IN MEMORIAM

JAMES BUCHANAN JOHNSTON

FELL ASLEEP MARCH 25, 1881—AGED 15 YEARS.

HENRY ELLIOT JOHNSTON

FELL ASLEEP OCTOBER 30, 1882—AGED 13 YEARS.

"We asked life of Thee, and Thou gavest them a long life, even for ever and ever."

MRS. HARRIET LANE-JOHNSTON, the niece of James Buchanan, President of the United States, by her will bequeathed the sum of \$300,000 to Washington Cathedral for a school for boys; one-half of this fund was directed to be used for the construction of a building to be known as the *Lane-Johnston Building*, and the other half to be invested as an endowment fund to be known as the *Lane-Johnston Fund*, the income of which is for the maintenance of the school. A further object as expressed in her will for this endowment fund, "while not restricting the general objects of said school," is that the income of the fund shall be applied to the free maintenance, education, and training of choir boys, primarily for those in the service of the Cathedral. The family names of herself and her husband are associated with the bequest made in loving memory of their two sons,

whose names are mentioned above. Especial care is thus provided for the choristers, those "young ministers of the sanctuary," whose early years are devoted especially to the service of God and the edification of His Church. It is intended that they shall be looked up to for their office sake and that the choir shall thus become the nucleus of the larger school.

In the execution of the trust, the Bishop of Washington appointed a committee to visit the Schools of the English Cathedrals and also certain of the more important schools for boys in this country, and to report upon their architecture and administration.

The Boys' School was, therefore, most carefully planned.

The Cornerstone was laid on Ascension Day, A. D. 1905, and the building was dedicated on Ascension Day, May 9, 1907, the anniversary of Mrs. Lane-Johnston's birth. The School is situated in the southwest section of the Cathedral Close, and was opened October 7, 1909, with Mr. Earl L. Gregg, A. B., as Head Master. The building is completely equipped with all modern improvements, and includes a gymnasium. Recently, a piece of land adjoining the School grounds has been purchased, to be used for football, baseball, and for an athletic field, to be known as the "Satterlee Field."

The Bishop of Washington is President of the Board of Trustees, and Chairman of the School Committee.



BASEBALL TEAM, 1910

National Cathedral School for Girls.



NATIONAL CATHEDRAL SCHOOL FOR GIRLS
VIEW OF SOUTH FRONT

The National Cathedral School continues to be one of the most important features of Washington school life. The noble building, which stands at the northwest corner of the Cathedral Close, is the munificent gift of Mrs. Phoebe A. Hearst to the Cathedral Foundation. Her name will go down to posterity as the builder of the first hall of Christian education erected on the Cathedral Close. The interior furnishings were given by Miss M. W. Bruce of New York. The school was opened in October, 1900, with Miss L. A. Bangs and Miss M. B. Whiton, B. A., as principals, who in 1906 were succeeded by the present Principal, Mrs. Barbour Walker, M. A.

The Bishop of Washington is President of the Board of Trustees and Chairman of the School Committee.

A specially fine equipment in the way of fire protection, sanitary, and water supply, well-ventilated and sunny class rooms, gymnasium, art studio, music rooms, spacious assembly hall, arrangements for each resident student to occupy a room of her own, giving opportunity for private life and quiet thought, and an isolated infirmary for the sick under the care of a trained nurse, have pleased parents with the care for the preservation of health and the development of character.

The Faculty is an unusually capable and competent one, composed of graduates from the best colleges of the country.

"The School is *national* as distinguished alike from what is sectional and from what is foreign; the School is *cathedral* as distinguished alike from what is undisciplined, from what is non-religious and from what is petty." It is sought to give the girls such a Christian education as will thoroughly fit them for the respective spheres of life they will occupy after they leave their Alma Mater.

The corner-stone was laid on The Ascension Day, 1899, by the Bishop of Washington. In his address on this occasion the Bishop said: "The chief aim of this school is to build up character by developing equally the spiritual, moral, intellectual and physical life of its pupils, by deepening the sense of Christian responsibility and personal loyalty to Christ, by aiming at the highest intellectual standards of modern education, and cultivating trained habits of study, by giving especial attention to physical health, out-of-door study and exercise, by surrounding the scholars with elevating social influences, and the refined atmosphere of cultivated home life." The School was dedicated on The Ascension Day, 1900. Engraved on its corner-stone are the words:

"For Christ and His children. That our daughters may be as the polished corners of the temple."

The Bishop in his dedication address expressed the aspirations of all who have been connected with the rearing of this institution, when he said: "May our daughters ponder those things they learn here, and keep them in mind that they may so live in this present world that their children and their children's children shall rise up and call them blessed."



ENTRANCE HALL.

People's Open-Air Drinking-Water Fountain.



During the summer of 1907 the Open-Air Congregation gave to the Cathedral Close a drinking-water fountain. The fountain is erected on the southwest wall of the Baptistry and bears an inscription in the words of our Lord, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst."

The water passes through a filter, and on Sunday afternoon, when the large crowds assemble, it is iced for the refreshment of those gathered at the Cathedral Close.

The Braddock Boulder.

The Society of Colonial Wars in the District of Columbia, a patriotic organization consisting of descendants of ancestors who were distinguished in civil or military life in North America from the settlement of Jamestown in 1607 to

the battle of Lexington in 1775, and which has among its objects the commemoration of important events during that period of our Colonial history, dedicated, with appropriate ceremonies, in the autumn of 1907, a boulder on which is a bronze tablet stating the fact that over the road in front of the Cathedral grounds, General Edward Braddock with British troops, marched on their way to Fort Duquesne, where, meeting a force of French and Indians, he met with severe disaster, culminating in his death, and from which defeat the British soldiers were only rescued by the foresight and wise discretion of George Washington.



The Cathedral Close Services.

St. St. Alban, Washington, D. C.

On Sunday

Services every Sunday, 7.45, 9.45, and 11 a. m. (in St. Alban's Parish Church).



People's Open Air Evensong

Every Sunday afternoon, from Ascension Day to the Sunday next before All Saints' Day, at 4 p. m.



Evening Prayer and Address every Sunday afternoon, from All Saints' Day to Ascension Day, at 4 p. m.

Week Day Services

Morning Prayer, daily 9 a. m., Evening Prayer, daily 5 p. m.

Holy Days

Services at 7.45, 9, and 11 a. m., and 5 p. m.

Annual Services

The **MEMORIAL SERVICE** is held in the Cathedral Close, on the Sunday next before, or the Sunday after, Memorial Day (May 30), at 4 p. m.

The **PATRIOTIC SERVICE** is held in the Cathedral Close on the Sunday next before, or the Sunday after, the 4th of July, at 4 p. m.

Notice to Visitors

The Cathedral Close is not a public park, but is open daily to the people, between sunrise and sunset; the buildings on the grounds are not open for inspection during divine service.



ST. ALBAN'S PARISH CHURCH

The Seal of the Diocese of Washington.



The above cut depicts the official seal adopted by the convention of the Diocese of Washington.

ON THE dexter side of the shield appears the Jerusalem Cross signifying that our Church traces her origin in lineal descent not to Rome or Constantinople, but to Jerusalem itself, that while she claims to be only one branch of Christ's Church, she is a true branch, and a true witness in the twentieth century of what the whole Catholic and Apostolic Church was in primitive days. The left side of the shield is blazoned with the coat of arms of General Washington. He was a devout Churchman, but held from deep conviction the necessity of separation of Church and State. The arms of the Father of His Country are incorporated into those of the Diocese of Washington as a suggestion of the principle that the only connection between Church and State is through each individual man, who is at once a citizen of the Commonwealth and a citizen of the Kingdom of Heaven.

The motto of the Diocese of Washington sets forth the four Latin words:

"Scriptura, Symbolum, Mysterium, Ordo,"

Holy Scripture and Apostolic Creed, Holy Sacrament and Apostolic Order—the Anglican basis for the union of Christendom as set forth by the Chicago Lambeth Conference in the last century.

The Seal of Washington Cathedral.



THE design of the seal of the Cathedral of St. Peter and St. Paul which has been adopted by the Chapter, is the work of John H. Buck, formerly head of the Ecclesiastical Department of the Gorham Company, New York, and one of the most expert heraldic scholars in this country.

Under the star will be observed the Icthus, or fish, perhaps the earliest Christian symbol in the Primitive Church. The five letters of the Greek word for fish are, taken separately, the initials, in Greek, of the words, "Jesus Christ, God's Son, Saviour." In this way the fish became a symbol of our Lord, and was a kind of password between Christians of those early times, when they were under persecution. It was not much used by the Medieval Church and is not used in modern times, but is a most valuable symbol for a branch of the Church representing primitive Christianity. The figures of the Apostles are accompanied by their traditional symbols. The Keys of St. Peter remind us that he opened the door of the Church to both Jews and Gentiles (see Acts ii and x). The sword of St. Paul is the emblem of the spirit of martyrdom, inspired in us by the Word of God, which is the sword of the Spirit. St. Peter holds the Gospel of St. Mark, the earliest Gospel, written at the dictation of St. Peter. St. Paul holds the Chalice and Paten, because, outside of the Gospels, St. Paul is the New Testament writer who narrates most about the Holy Communion (see 1 Cor. x and xi). Beneath these figures is the Coat of Arms of the Diocese of Washington.

The Constitution.

THE FOLLOWING BY-LAWS ARE ESTABLISHED BY THE PROTESTANT-EPISCOPAL CATHEDRAL FOUNDATION OF THE DISTRICT OF COLUMBIA FOR ITS GOVERNMENT, AND SHALL HEREAFTER BE KNOWN AS THE CONSTITUTION OF SAID CORPORATION.

PREAMBLE.

The purpose of the Cathedral Church in the Diocese of Washington is threefold.

First: It shall be a House of Prayer for all people, forever free and open, welcoming all who enter its doors to hear the glad tidings of the Kingdom of Heaven, and to worship God in spirit and in truth. It shall stand in the Capital of our country as a witness for Jesus Christ, the same yesterday, to-day and forever; and for the Faith once for all delivered to the saints; and for the ministration of Christ's Holy Word and Sacraments, which according to His own divine ordinance, is to continue alway unto the end of the world.

Second: It shall be the Bishop's Church, in which his Cathedra is placed. Inasmuch as he is called to an apostolic office, and apostolic duties are laid upon him, this Cathedral Church is to be so built, and its organization is to be so ordered, as to afford him, without let or hindrance or divisions of his apostolic authority, full and free opportunity for discharging the responsibilities of his sacred office.

Third: It shall be the Mother Church of the Diocese, maintaining and developing under the pastoral direction of the Bishop and the Dean, his Vicar, the fourfold work of a Cathedral, viz.:

Worship, under the guidance of a Precentor;

Missions, under the guidance of a Missioner;

Education, under the guidance of a Chancellor;

Charity, under the guidance of an Almoner.

The better to subserve this purpose, all supraparochial organizations in the Diocese, evangelical and missionary; theological and educational; devotional and musical; charitable and institutional, should be affiliated with the Cathedral as far as possible.

The work of the Cathedral is not to be that of a Parish Church, because its sphere is above and beyond that of the parish. So far from interfering with parochial life, it must be a help and inspiration to all the parishes of the Diocese.

The further and more definite organization of the different parts of the Cathedral Foundation, in its relation to the Diocese and the Church at large, the functions of the different officers, the responsibilities, privileges and limitations of each office, the different spheres of activity and matters of detail, are left open for adjustment as the work develops.

The Bishop, the members of the Cathedral Chapter and the members of the Cathedral Council are charged with the responsibility, first, of maintaining for the time to come in the spirit of the Anglican Basis for Church Unity, this ideal of the Cathedral of Washington, so that its work may be paramount and progressive; and, secondly, of securing that godly co-operation in the Church, which is set forth by St. Paul in the twelfth and thirteenth Chapters of the First Epistle to the Corinthians.

ARTICLE I.

Of the Object.

The object and purpose of the Corporation known as the Protestant Episcopal Cathedral Foundation of the District of Columbia, shall be the establishment, erection, maintenance and management of a Cathedral Church, and its appurtenances in the Diocese of Washington, in accordance with the doctrine, discipline and worship of the Protestant Episcopal Church in the United States of America, together with such other foundations, missions, schools and religious works, as properly may be connected therewith.

ARTICLE II.

Of the Name.

The Washington Cathedral is dedicated to Christ, as His House of Prayer. In honor of His blessed Apostles and Martyrs it shall be called

THE CATHEDRAL CHURCH OF ST. PETER AND ST. PAUL.

ARTICLE III.

Of the Government.

SECTION 1. The government and administration of this Cathedral shall be vested in the Bishop of the Diocese of Washington and a Cathedral Chapter.

SEC. 2. There shall be a Cathedral Council to act as a *Senatus Episcopi* in accordance with ancient precedent.

ARTICLE IV.

Of the Cathedral Chapter.

SECTION 1. Of Members and Powers.

§ 1. The Board of Trustees of the Protestant Episcopal Cathedral Foundation of the District of Columbia, exercising all the rights and powers conferred upon the Corporation, and subject to all the duties imposed upon the Corporation by the Charter granted by the Congress of the United States of America, on January 6, 1893 (the feast of the Epiphany), and all amendments thereto, shall constitute the Cathedral Chapter. It shall consist of fifteen members. The two names, Board of Trustees and Cathedral Chapter, designate one and the same body.

§ 2. The Bishop of the Diocese, being *ex officio* the Chairman of the Board of Trustees, shall be *ex officio* a member of the Chapter and its President.

§ 3. The first members of the Cathedral Chapter shall be the Trustees holding office January 6, 1906; namely, Henry Y. Satterlee, Alexander Mackay-Smith, Randolph H. McKim, Alfred Harding, John M. Wilson, Charles C. Glover, John A. Kasson, George Truesdell, James Lowndes, George Dewey, Charles J. Bell, Thomas Hyde, Wayne MacVeagh, Daniel C. Gilman, and William C. Rives. They shall continue in office until their successors are elected, as is hereinafter prescribed.

§ 4. As vacancies in the Chapter occur, whether by death, resignation or otherwise, after the adoption of this Constitution, they shall be filled in such manner that the fourteen members of the Chapter, other than the Bishop of the Diocese, shall, as soon as practicable, consist of seven clerical members, who shall be priests in good standing, five of whom shall be canonically resident in the Diocese of Washington; and seven lay members who shall be well-esteemed communicants of the Church. The said seven clerical and seven lay members shall be elected in manner hereinafter provided; they shall each hold office for two years, and shall be eligible for re-election at the end of their term of office.

SEC. 2. Of Election to the Chapter.

§ 1. All vacancies among the members of the Chapter shall be filled by election by the Chapter, upon nomination by the Bishop.

§ 2. In case the Chapter decline to elect a person nominated by the Bishop, another nomination shall be made by him.

SEC. 3. Of Meetings of the Chapter.

§ 1. An annual meeting of the Chapter shall be held on the Thursday of the first week in Advent of every year. A full report shall then be made by the Treasurer showing the exact financial condition of the Corporation.

§ 2. The Chapter shall meet at such other stated times as it shall appoint.

§ 3. Five members of the Chapter shall constitute a legal quorum.

§ 4. Special meetings of the Chapter may be called as occasion requires by the Bishop, or in his absence or disability, by the Dean, or by three members of the Chapter.

SEC. 4. Of the Officers of the Cathedral.

§ 1. The Officers of the Cathedral shall be the Bishop, the Dean, the six Canons, the Secretary, the Treasurer and Members of the Finance Committee of the Chapter. Of the six Canons, four shall bear the titles respectively of Precentor, Chancellor, Missioner, and Almoner. The Dean and the Canons shall be Priests in good standing and Members of the Chapter. When the office of Dean is vacant, the Bishop shall act as Dean. Appointments to the offices of Dean, Precentor, Chancellor, Missioner, and Almoner, and to the other two canonries, shall be made by the Chapter upon nomination by the Bishop, as occasion may require, from the members of the Chapter.

§ 2. If a vacancy in the office of Dean or Canon continue unduly, it shall be the Bishop's duty to nominate some fit person to the vacant office when requested in writing by a majority of the Members of the Chapter.

§ 3. The seven Priests of the Chapter, according to ancient custom, shall be known as the Presbytery, and to these shall pertain, under the Bishop, all the spiritual functions, responsibilities and ministrations of the Cathedral, except as otherwise hereinafter provided.

§ 4. A Secretary shall be elected annually by the Chapter, from among its own members.

§ 5. A Treasurer shall be elected annually by the Chapter, from among its own members.

§ 6. A Finance Committee of three shall be elected annually by the Chapter, from among its members.

SEC. 5. Of the Ritual and Worship.

The Bishop shall have supreme control of the Ritual and ordering of the Cathedral services, and the delegation of any part of this power to the Dean or the Presbytery is left for future consideration.

TEMPORARY PROVISION.

As long as the offices of Precentor, Chancellor, Missioner, and Almoner, or any one of them shall be vacant, and whenever in the Bishop's judgment the welfare of the Cathedral Foundation shall so require, he shall have authority, with the consent of the Chapter, to fill temporarily such offices by selection from among the Priests of the Diocese, in good standing; such appointments to continue, each for one year.

ARTICLE V.

Of the Cathedral Council.

SECTION 1. Of the Functions of the Council.

The Cathedral Council shall devise ways and means of furthering the work of the Cathedral and of the Diocese, arrange for public and ecclesiastical functions, for meetings of the General Convention or other organizations of the National Church, which may be held in Washington, and, in general, shall act as the Bishop's Advisory Council in all matters in which he shall seek their co-operation, and in the nomination of the Principal Persons of the Cathedral, when the Bishop so desires.

SEC. 2. Of the Cathedral Councillors and their Functions.

§ 1. Members of the Cathedral Council shall be known as Cathedral Councillors, and shall consist of:

The Bishop of the Diocese, who shall be *ex officio* Provost of the Council, the Bishop Coadjutor, if there be one, and the members of the Cathedral Chapter; the following *ex officio* members of the Diocesan Convention; the members of the Standing Committee of the Diocese; the Archdeacons of the Diocese; the Deputies of the Diocese sitting in the last General Convention; the members of the Board of Managers of Diocesan Missions; the Treasurer of the Diocese; the Secretary of the Diocese; the Chancellor of the Diocese; the Rector of St. Alban's Parish, and the examining chaplains of the Diocese.

§ 2. The Cathedral Council may elect additional members to be called Honorary Canons of the Cathedral, to serve for five years, and to be eligible for re-election, namely, such rectors of parishes, professors in colleges, instructors in schools, chaplains connected with the Diocese, not exceeding ten in the whole, as the Bishop may nominate.

§ 3. The Cathedral Council may also elect additional members, to be called Cathedral Lecturers, such well-esteemed, devout and godly men, holding fast without wavering the confession of the Nicene Faith, as shall be nominated by the Bishop. These shall not exceed fifteen in the whole, and shall hold office for a term not exceeding five years. They shall be eligible for re-election for a like term under the same conditions.

§ 4. Honorary Canons shall each be required to preach, and the Cathedral Lecturers to lecture, at least once a year, if so directed in writing by the Bishop, at such time and place as he may designate.

§ 5. The Cathedral Council shall elect annually its own Secretary and its own Treasurer from among its own members, the duties of the Treasurer to be designated by statutes hereafter to be enacted.

§ 6. In case the Council decline to elect an Honorary Canon or Cathedral Lecturer nominated by the Bishop, another nomination shall be made by him.

§ 7. No man shall be held a Cathedral Councillor, until he has been duly installed in office.

§ 8. To each member of the Cathedral Council a stall shall, if possible, be assigned in the choir of the Cathedral, and on all public occasions, when the members of the Cathedral Council are present in their official capacity, the Clerical Councillors shall wear their proper vestments, and the Lay Councillors such robes as may be prescribed.

§ 9. A quorum of the Cathedral Council shall consist of twenty members.

ARTICLE VI.

Of Statutes.

SECTION 1. The Chapter shall have power to adopt from time to time, amend or repeal statutes for the government of the Cathedral and of all matters pertaining to it and of all persons connected with it, provided the same shall be reasonable and not inconsistent with the Charter of the Cathedral Foundation or with this Constitution.

SEC. 2. The Council shall have power to adopt from time to time, to amend or repeal statutes for its own government and administration, provided that they do not conflict with the Charter, this Constitution or the statutes enacted by the Chapter.

ARTICLE VII.

Of Amending This Constitution.

No change shall be made in this Constitution by addition, omission or alteration, unless after three months' notice thereof, upon the concurrent vote of two thirds of the members of the Chapter and the written consent of the Bishop. Any change in Articles I, II, III, IV, or V, shall first be submitted for the consideration and opinion of the Cathedral Council, if such Council be then permanently organized.

The Cathedral Organization.

THE CHAPTER.

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JOHN M. WILSON, LL. D., Brig.-Gen. U. S. A.
HON. GEORGE TRUESDELL.
GEORGE DEWEY, Admiral U. S. N.
CHARLES J. BELL, Esq.
THOMAS HYDE, Esq., Treasurer.
WILLIAM C. RIVES, M. D.
REV. WILLIAM L. DE VRIES, Ph. D., Secretary.
REV. G. C. F. BRATENAHL, D. D.
REV. RICHARD PARDEF WILLIAMS.
REV. ROLAND COTTON SMITH, D. D.

THE CATHEDRAL COUNCIL.

PROVOST.

RIGHT REVEREND ALFRED HARDING, D. D., LL. D.

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Historical Notes.

From the days of George Washington onwards the establishment of a Cathedral in Washington has been discussed. Various sites and methods for its establishment have been proposed.

In the diary of Hon. John V. L. Pruyn, under date of March 28, 1871, there is the record of a proposed gift by William W. Corcoran, Esq., of the entire square in which his house and grounds were situated, a most valuable piece of ground directly opposite Lafayette Square and the White House; Mr. Corcoran's gift was made dependent upon the securing of at least one million dollars for the erection of a "National Cathedral of the Protestant Episcopal Church at Washington."

Twenty years later, on December 9, 1891, Charles C. Glover, Esq., originated the present Cathedral project, and called the first meeting looking toward the organization of a Cathedral Foundation at his residence, 20 Lafayette Square. Among those present on this occasion were Right Reverend William Paret, D. D., Bishop of Maryland; Charles C. Glover, Esq., Hon. J. C. Bancroft Davis, Hon. John A. Kasson, Hon. Francis G. Newlands, Ilon. George Truesdell, Gen. John G. Parke, B. H. Warder, Esq., A. T. Britton, Esq., Charles M. Matthews, Esq., Henry E. Pellew, Esq., John T. Armes, Esq., Thomas Hyde, Esq., Lewis J. Davis, Esq., Henry E. Davis, Esq., A. C. Barney, Esq., Gen. S. V. Benet, William C. Hill, Esq., Edward J. Stellwagen, Esq., Charles J. Bell, Esq., Herman K. Viele, Esq., and Richard H. Goldsborough, Esq. After Bishop Paret had spoken, Mr. Charles C. Glover strongly advocated a location in the suburbs where there would be sufficient room for schools and educational institutions, which he believed would bring living interest to the whole project; a committee was appointed to select a site and to secure funds to build and endow a "National Cathedral" in the District of Columbia. It was the sense of this meeting that a great free Church, beautiful in architecture and well equipped in its appointments, is more needed in this city than in any other; that the Foundation should include an incorporated body with its Dean and Chapter, composed of men who should be the ablest preachers and teachers the Church can produce, and that around the Cathedral building should cluster great schools for the education of children, clergy houses, a hall for ecclesiastical gatherings, and a house for visiting clergy.

On December 21, 1892, a meeting was held to hear the report of this Committee on the Site. The generous offer of a site at Petworth containing thirty acres was reported. The Committee, however, stated that after careful consideration a site at the corner of Woodley Lane and the Kingle Road had been selected. Through the generosity of many persons this site was secured and plans were drawn for a Cathedral around which "should cluster institutions of learning and mercy."

On the Feast of the Epiphany, 1893 (January sixth), a charter for the Protestant Episcopal Cathedral Foundation was granted by Congress and approved by the President. The incorporators elected the following Board of Trustees: The Right Reverend William Paret, D. D., Bishop of Maryland, President, *ex officio*; Rev. George W. Douglas, D. D., Rev. R. H. McKim, D. D., Rev. J. S. B. Hodges, D. D., Rev. A. Mackay-Smith, D. D., Hon. George F. Edmunds, Gen. John G. Parke, Gen. John M. Wilson, Charles C. Glover, Esq., Hon. George Truesdell, Hon. John A. Kasson, A. T. Britton, Esq., Henry E. Pellew, Esq., James Lowndes, Esq., and Theodore W. Noyes, Esq.

In 1896 the Right Reverend Henry Yates Satterlee, D. D., was consecrated first Bishop of Washington. After due consultation with those actively interested in the Cathedral project, especially with Charles C. Glover, Esq., who had been the first to ardently recommend a suburban location, Bishop Satterlee determined to surrender the land then held by the Cathedral Trustees, and to purchase instead the incomparable site now possessed by the Protestant Episcopal Cathedral Foundation at the corner of Massachusetts and Wisconsin Avenues, which is nearly four hundred feet above the level of Pennsylvania Avenue and overlooks the entire City of Washington. Of what has been accomplished since then this Hand Book gives a partial record.

Chronology.

1791. Congress decides to make the future City in the new Federal district the Capital of the United States.

1801. The Government of the United States removes to the City of Washington.

1845. St. John's School for Boys occupies Mt. Alban.

1855. St. Alban's Free Church built on Mt. Alban.

1866. Mt. St. Alban first suggested for the Cathedral of Washington.

1893. **Epiphany** (January 6th), charter for the Washington Cathedral Foundation granted by Congress, and approved by the President.

1895. Diocese of Washington set off from Maryland.

1896. **Feast of the Annunciation**, Consecration of the first Bishop of Washington.

1898. Cathedral land bought for \$245,000.
General Convention held in Washington.
Peace Cross raised to mark the foundation of the Cathedral of SS. Peter and Paul.
President McKinley made an address. 7,000 persons present.

All Saints, Bishop Claggett's remains translated to the Cathedral Close.

Ascension Day, Laying of the corner-stone of the Cathedral School for Girls.

Ascension Day. The Cathedral School for Girls was dedicated.

1901. **Ascension Day**, Raising of the Glastonbury Cathedra.
Retreat for Clergy held in Cathedral Close, June 25-28th. Conductor, Rev. C. H. Brent, of Boston.

1902. **Ascension Day**, The Jerusalem Altar placed in the Little Sanctuary.
Dedication of the Little Sanctuary.
Mr. Stanley Austin gives some graftings from Holy Thorn of Glastonbury.
Retreat for Clergy held in Cathedral Close, June 9-12th. Conductor, Rev. J. C. Roper, D. D., of New York.

1903. Retreat for Women held in Cathedral Close, February 22-24th. Conductor, the Bishop of the Diocese.
The Diocesan Convention constitutes the Cathedral Foundation an institution of the Diocese of Washington.

Ascension Day, Beginning of third year of Open-Air Services and consecration of the Hilda Stone.
Bequest of \$300,000 by Mrs. Harriet Lane-Johnston for a Cathedral School for Boys.
Open-Air Service of Pan-American Conference of Bishops. Address by President Roosevelt; 17,000 persons present.

1904. **Ascension Day**, Consecration of the Jordan Font.
Christian Unity Service. Sermon by the Archbishop of Canterbury; 35,000 persons present.

1905. **Ascension Day**, Laying of the corner-stone of the Lane-Johnston Memorial Building of the Cathedral Choir School.

1906. **Ascension Day**, Hallowing of the Cathedral Close. Erection of the Sundial as a landmark and stone of remembrance.

1907. **Ascension Day**, The Cathedral Choir School dedicated.
The Chimes placed in Belfry of the Little Sanctuary.
Plans for Cathedral accepted.

St. Michael and All Angels, Laying of the Foundation Stone of the Cathedral.
Address by President Roosevelt and the Bishop of London, International Brotherhood of St. Andrew service. Speakers, the Bishop of London, Associate Justice David J. Brewer and Father Waggett, S. S. J. E. 30,000 persons present.

The Unveiling of the Braddock Boulder.

1908. Henry Yates Satterlee, D. D., LL. D., First Bishop of Washington, died February 22d. Burial in the Little Sanctuary.

Ascension Day, Foundation Builders' Service. Breaking of ground for the Bethlehem Chapel of the Holy Nativity.

1909. **The Conversion of St. Paul**, Consecration of the second Bishop of Washington.
Christian Workers' Mass Meeting.

Ascension Day, Beginning of ninth year of Open-Air Services.
Opening of the Cathedral School for Boys.

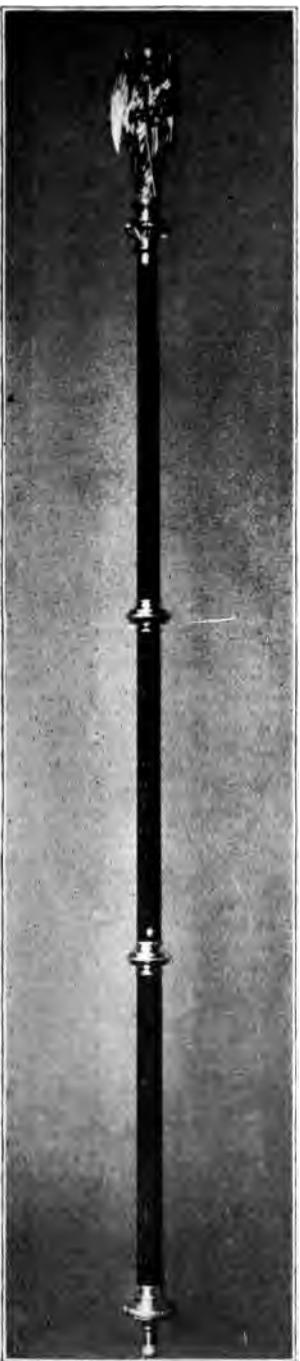
Tenth anniversary of the opening of the Cathedral School for Girls.

1910. **Feast of the Annunciation**, Work on the Cathedral Fabric begun.
First meeting of the National Cathedral Associations.

Ascension Day, First service on the Cathedral Fabric.
Open-Air Service for Free and Accepted Masons; 5,000 persons present.

All Saints' Day (November 1st), Laying of the corner-stone of the Bethlehem Chapel.
Breaking of Ground for the Bishop's House, on the Cathedral Close.

Ascension: Beginning of the eleventh year of open air services.



The Mace.

The Cathedral of St. Peter and St. Paul has received a beautiful silver and ebony mace from Mr. Fitzhugh Whitehouse in memory of his revered father, Bishop Whitehouse, who was the founder of the cathedral system in the American Church. The handle of the mace is of solid ebony, with silver embossed rings. At the top is a beautiful molded silver figure of an angel, holding in one hand the sword of St. Paul and in the other the key of St. Peter, as emblems of the two apostles from whom the Cathedral bears its ancient name. This mace is in the care of the Cathedral Chapter and is used on occasions of public services when the Bishop is present.

The Peace Cross Service.

The first of the Open-Air Services upon the Cathedral Close, destined to become so unique a feature in the religious life of the National Capital, took place October 23, 1898, when the Peace Cross, around which the services are held, was unveiled and dedicated.

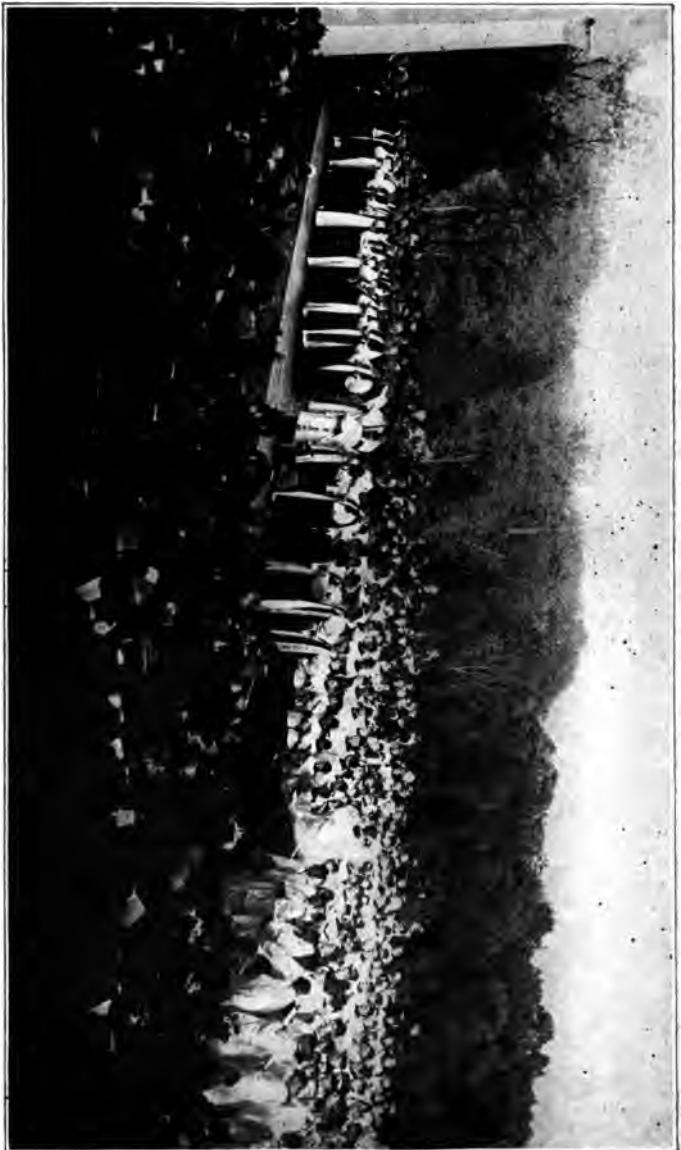
At this service, William McKinley, President of the United States, took part, as did the Bishops and other Clergy who were in Washington, attending the last Triennial Convention of the Nineteenth Century. Bishop Satterlee made the opening address, introducing the President, who said:

PRESIDENT MCKINLEY'S ADDRESS.

"I appreciate the very great privilege given me to participate with the ancient church here represented, its bishops and its laymen, in this new sowing for the Master and for men. Every undertaking like this for the promotion of religion and morality and education is a positive gain to citizenship, to country and to civilization, and in this single word I wish for the sacred enterprise the highest influence and the widest usefulness."

Bishop Doane also made an address, followed by Bishop Whipple with prayers and the benediction.

SERVICE AT UNVEILING OF PEACE CROSS OCTOBER 23, 1898; ADDRESS BY PRESIDENT MCKINLEY



Great Open-Air Services on the Cathedral Close.

In addition to the PEACE CROSS SERVICE there was held on Sunday, October 25, 1903, an Open-Air Missionary Service for the Pan-American Conference of Bishops and the Missionary Council. On this occasion the address was made by President Roosevelt from the following texts: "Thou shalt serve the Lord with all thy heart, with all thy soul, and with all thy mind," and "Be ye therefore wise as serpents and harmless as doves," to which the President added the words from the Collect for the day, that, "We being ready both in body and soul, may cheerfully accomplish those things which Thou commandest." The President's address was a stirring appeal to all those to whom, to use his own words, "Is granted the inestimable privilege of doing the Lord's work in this world."

The service closed after a short address by the Archbishop of the West Indies.

Another most notable gathering was the CHRISTIAN UNITY SERVICE on Sunday, September 25, 1904. The address was given by the Archbishop of Canterbury in the form of what he called a salutation. In the course of his address the Archbishop of Canterbury said: "No other period of Christendom can compare with ours in the possibilities which are set within our reach. No other part of Christendom, as I firmly believe, can do for the world what we on either side of the sea can do for it, if we only will. God give us grace to answer to that inspiring call."

On the Feast of St. Michael and All Angels, in the year of our Lord 1907, in the presence of the President of the United States, sixty-two bishops of the Church of the English-speaking race, hundreds of clergy, a great vested choir, and thousands of people of all sorts and conditions, the Bishop of Washington laid the Foundation Stone of the Cathedral of St. Peter and St. Paul.

"In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. I do pronounce and declare duly and truly laid this Foundation Stone of Washington Cathedral, to be builded here to the glory of the ever blessed Trinity, and in honor of Christ our Lord, the Incarnate Son of God, and to be dedicated under the name and title of his blessed Apostles and Martyrs, Saint Peter and Saint Paul, as a House of Prayer for all people, and for the ministration of God's holy Word and Sacraments, according to the use of the branch of the holy Catholic Church known as the Protestant Episcopal Church in the United States of America.

"And I do furthermore declare and proclaim that the Bishop, Chapter, and Diocese of Washington, do hold and administer this Cathedral Church as a trust, for the benefit and use not only of the people of this Diocese and City, but also of the whole American Church, whose every baptized member shall have part and ownership in this House of God.

"Other foundation can no man lay than that is laid, even Jesus Christ, who is God over all, blessed for evermore. Amen."

With this declaration the Stone from the fields of Bethlehem, imbedded in a block of American granite, was laid, the first stone of the superstructure which will support the Cathedral Altar.

The address on this occasion was given by President Roosevelt.

Following the President's address was the Salutation by the Bishop of London.

At the conclusion of the Salutation the Bishop of Virginia read the offertory sentences, the Bishop of Maryland offered the closing collects and the Presiding Bishop of the Church in the United States crowned the great service with the benediction.

At 3 o'clock in the afternoon, on St. Michael and All Angels' Day, A. D. 1907, an Open-Air Service was held under the auspices of the International Convention of the Brotherhood of St. Andrew.

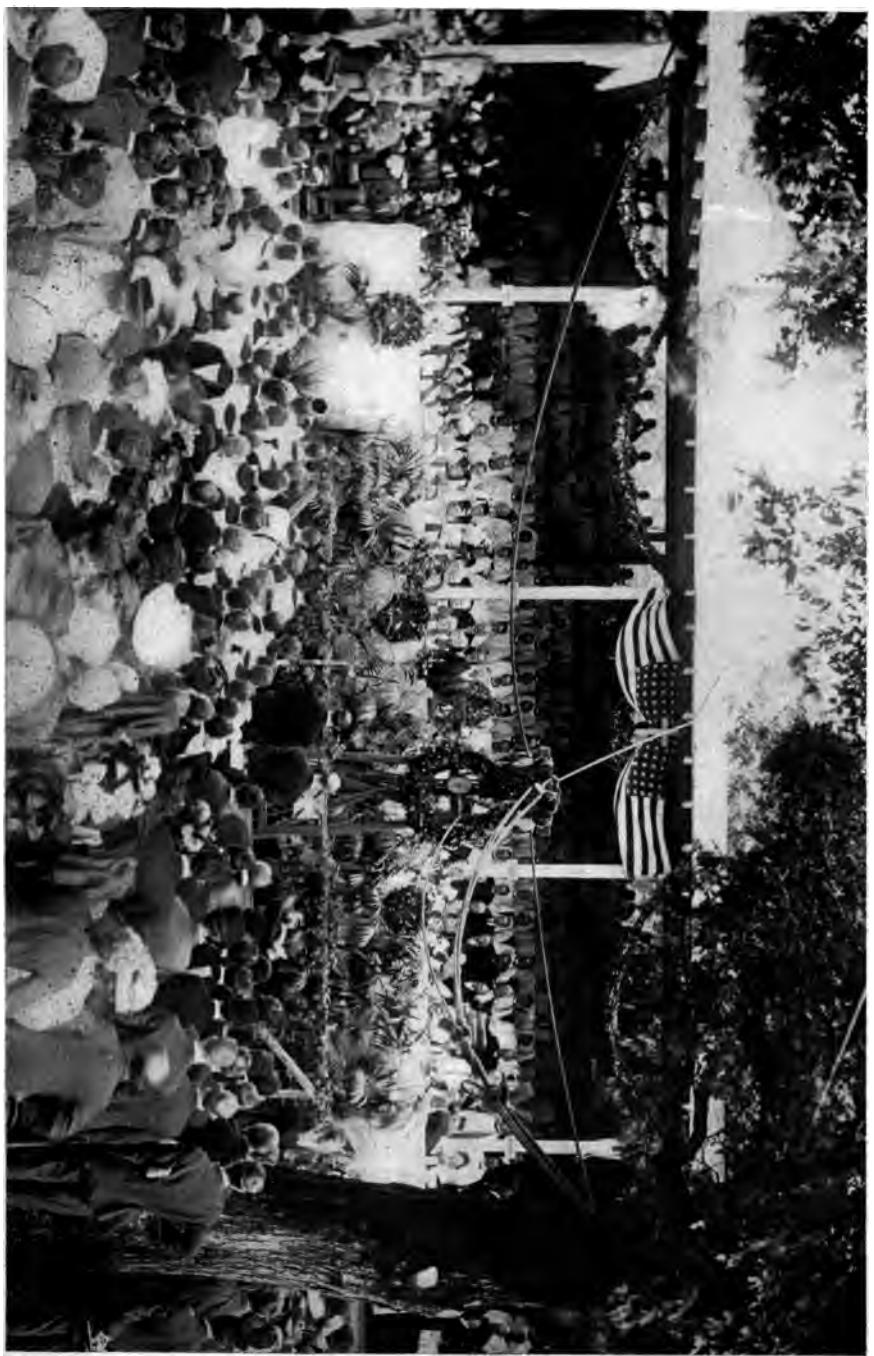
Addresses were made by the Bishop of London, Associate Justice David J. Brewer, of the Supreme Court of the United States, and Father Waggett, of the Society of St. John the Evangelist.

The presiding Bishop brought the service to a close with the Benediction.

As the sun sank in the west, the long white-robed procession moved up the hill toward the Peace Cross and St. Alban's Church, singing the familiar hymns, "Onward, Christian Soldiers" and "Sun of My Soul, my Saviour Dear" and "For all the Saints who from their labors rest." Thus the beautiful service ended, long to be remembered by those who took part, clergy, choir and people, and last, but not least, the Brotherhood of St. Andrew.

On All Saints' Day (November 1, 1910) an Open-Air Service was held on the great foundations of the Cathedral Choir and Sanctuary. The Rt. Rev. Alfred Harding, D. D., LL. D., laid the corner-stone of the Bethlehem Chapel of the Holy Nativity, which is to be constructed in the Crypt of the Cathedral. The Bishop was assisted in the laying of the corner-stone by Henry Yates Satterlee, grandson of the first Bishop of Washington.

The sermon was preached by the Rt. Rev. Charles Henry Brent, D. D., Bishop of the Philippines.



THE FOUNDATION STONE SERVICE, SEPT. 29, 1907. ADDRESS BY PRESIDENT ROOSEVELT.

The Corner-Stone Service

ON All Saints' Day, A. D. 1910, the Corner-stone of the Bethlehem Chapel of the Holy Nativity was laid in memory of the Right Reverend Henry Yates Satterlee, D. D., LL. D., First Bishop of Washington.

The Bethlehem Chapel consists of that portion of the Crypt directly under the Altar and Sanctuary of the Cathedral. As such, it is properly the first part of the Cathedral to be built. The Foundation Stone laid by Bishop Satterlee on the Feast of St. Michael and All Angels, A. D. 1907, is the first stone of the Reredos of the Bethlehem Chapel and of the substructure for the Cathedral Altar.

The Corner-stone was laid by the Right Reverend Alfred Hardinge, D. D., Bishop of Washington, assisted by Henry Yates Satterlee, grandson of Bishop Satterlee.

The sermon, preached by Bishop Brent, was at once a tribute to the memory of Bishop Satterlee, and a statement of the purposes of a National Cathedral. Bishop Brent began his sermon as follows:

"There are occasions when the preacher does not choose his text, but rather does the text fix itself in the mind of the preacher and demand that it be used. And this is one of those occasions. What text could be taken except the words of the Prophet Isaiah, who said: 'A little child shall lead them,' to-day, when we lay the Corner-stone of the Bethlehem Chapel of the Holy Nativity with memories of one who was your chief pastor—a man virile and strong, but yet in spirit a little child?

"As the hills stand about Jerusalem, so standeth the Lord round about his people."

"On this towering eminence which has kept its sentinel watch over our capital city since its infancy, the walls of a worthy temple of God, national in aim, national in name, are about to be reared. It will typify that in which we all believe—that the God of nations is with us. As he has watched over us in the past so will He guide and shape our destiny in the days to come.

"Already has he set His name upon this place, and where God sets His name, there abides His presence. 'This is none other but the House of God, and this is the gate of heaven.'

"There will be no mistaking the meaning of this house. Its one use will be worship. It will be a constant invitation in stone to all men to come to God, as revealed in Jesus Christ, and in Him to find illumination and strength and contentment. It will be a constant reminder to our legislators and statesmen and all who dwell in this Capital city, that all human law must find for a sure foundation, Divine law—the law of God.

"The conception of a national Cathedral was the conception of a man whose sympathies were as broad as mankind, whose patriotism was as intelligent as it was deep, and whose insight was that of the pure in heart."



THE CORNER-STONE SERVICE

Bishop Claggett's Tomb in St. Alban's Church.



TOMBSTONES OF BISHOP CLAGGETT AND MARY G. CLAGGETT, HIS WIFE
(In St. Alban's Church.)

In accordance with a resolution passed by the House of Bishops at the General Convention of the Church held in Washington, October, 1898, the remains of the Right Reverend Thomas John Claggett, the first Bishop of the Church of God consecrated on American soil, were translated to the Cathedral ground upon the Feast of All Saints, 1898, and rest in a vault immediately under the chancel of St. Alban's Church.

As the Glastonbury Cathedra is a witness to the continuity of the English-speaking branch of the Church, so Bishop Claggett represents in his own person the historic Episcopal succession of our Church from the days of the Apostles and thus from our Lord Jesus Christ Himself. Through Bishop Claggett every bishop of the American Church since then derives his succession.

Bishop Claggett was consecrated First Bishop of Maryland on September 17, 1792, at Trinity Church, New York, during the session of the General Convention. Among his consecrators:

Samuel Seabury, Bishop of Connecticut, who was consecrated November 14, 1784, by Scotch Bishops; and William White, Bishop of Pennsylvania, who was consecrated February 4, 1787, in the Chapel at Lambeth Palace, London, by the Archbishop of Canterbury, the Archbishop of York, the Bishop of Bath and Wells, in whose diocese Glastonbury is situated, and the Bishop of Peterborough.

Bishop Claggett's other consecrators were Samuel Provost, Bishop of New York, who was Chaplain of the Continental Congress, and James Madison, Bishop of Virginia.

Bishop Claggett and all the Bishops of our Church trace their historic descent along many lines and particularly from James, the Lord's brother, first Bishop of Jerusalem, from St. John at Ephesus, as well as from St. Peter and St. Paul. The lists given on the following pages are taken from "The Primitive Church" by Rev. A. B. Chapin, "Illustrated Notes on English Church History," by Rev. C. A. Lane, and "The Primitive Saints and the See of Rome," by F. W. Puller, S. S. J. E., and "Regestrum Sacrum Anglicanum," by William Stubbs, Bishop of Oxford.

The list of the Bishops from Jerusalem follows the British succession, and is therefore more especially associated with Glastonbury.

The Historic Episcopate.

In Apostolic Days, it was held that the Church of Christ had no right or authority given her by Christ to *originate* a Ministry by herself. The "Apostolic Ministry" means a Ministry Commissioned by Christ when He chose the Twelve Apostles. Apostolic Succession means a law of Continuity, whereby the Order of Ministers, thus begun by Christ, is perpetuated from century to century, until "the end of the days."

To protect this law of Continuity and prevent any possible break, it has been the Rule of the Church, from the earliest days, that no man should be admitted as a Bishop in the Church of God unless *three* bishops unite in the Laying On of Hands. This makes the Apostolic Succession, not like a chain, in which if one link is lost, the whole line is broken, but like a *net* in which there are many hundreds of interlacing lines of succession, and, therefore, no possibility of any break.

In the following lists several lines of historical succession are given:

Bishops of Jerusalem.

	A.D.		A.D.
1. James, the Lord's brother,	35	28. Valens,	191
2. Simeon, son of Clopas,	60	29. Dolchianus,	194
3. Justus I,	107	30. Narcissus,	195
4. Zachaeus,	111	31. Dius,	200
5. Tobias,	112	32. Germanio,	207
6. Benjamin,	117	33. Gordius,	211
7. John I,	119	34. Alexander,	237
8. Mathias,	121	35. Mazabanes,	251
9. Philip,	122	36. Hymenaeus,	275
10. Seneca,	126	37. Zambdas,	298
11. Justus II,	127	38. Herman,	300
12. Levi,	128	39. Macarius I,	310
13. Ephraim,	129	40. Maximus III,	315
14. Joseph,	131	41. Cyril,	330
15. Judas,	132	42. Herenius,	350
16. Marcus,	134	43. Hilary,	364
17. Cassianus,	146	44. John II,	386
18. Publius,	154	45. Praglius,	416
19. Maximus I,	159	46. Juvenal,	424
20. Julian,	163	47. Anastasius,	458
21. Caius,	165	48. Martyrius,	478
22. Symmachus,	168	49. Salutis,	486
23. Caius,	170	50. Elias,	494
24. Julian,	173	51. John III,	513
25. Maximus II,	178	John III, said to have consecrated David, first Bishop of Menevia, now St. David's, Wales.	
26. Antonius,	182		
27. Capito,	186		

Bishops of St. David's, Wales.

The Diocese of St. David's comprises Southwest Wales. It is one of the Ancient Sees of the British Church. The ancient name of St. David's was Mynyw, Latinized into Menevia. In Welsh St. David's is known to-day as Ty-Ddewi, which signifies David's House. It was a seat of an Archbisporic in the British Church.

Bishops of St. David's, Wales.

	A. D.
52. David, or Dewi, Saint, Archbishop. Commemorated on March 1st,	519
53. Cynog,	544
54. Teilo, afterwards Bp. of Llandaff,	566
55. Ceneu,	
56. Morfael,	
57. Haerwnen,	
58. Elwaed,	
59. Gwrnwen,	
60. Llunwerth,	
61. Gwrwyst,	
62. Gwgan,	
63. Clydawg,	712
64. Einion,	
65. Elfod,	
66. Ethelman,	
67. Elanc,	
68. Maelsgwyd,	
69. Sadwrnen,	832
70. Cadell,	
71. Sulhaithnay,	
72. Nobis,	840
73. Idwal,	
74. Asser (Adviser and Instructor of Al- fred the Great), afterwards Bishop of Sherbourne, now Exeter,	906
75. Arthfael,	
76. Sampson,	910
77. Ruelyn,	
78. Rhydderch,	961
79. Elwin,	
80. Morbiw,	
81. Llunwerth,	924
82. Eneuris,	944
83. Hubert,	
84. Ivor,	
85. Morgeneu,	999
86. Nathan,	
87. Ieuan,	
88. Arwystl,	
89. Morgannuc,	1023
90. Erwyn,	1023
91. Trahaearn,	1039
92. Joseph,	1061
93. Bleiddud,	1061
94. Sulien,	1071
95. Abraham,	1076
96. Sulien Ddoeth,	1076
97. Rhyddmarch,	1088
98. Griffri,	1096
99. Bernard,	1115
100. David Fitz Gerald,	1147
101. Peter de Leia,	1176
102. G. de Henelawé,	1203
103. Jorwerth,	1215
104. Anselm,	1230
105. Thomas Wallensis,	1246
106. Richard Carew,	1256
107. Thomas Beck,	1280
108. David Martyn,	1296
109. Henry Gower,	1328
110. John Thoresby,	1347
111. Reginald Brian,	1350
112. Thomas Fastolf,	1353
113. Adam Houghton,	1361
114. John Gilbert,	1389
115. Guy Mone,	1397
116. Henry Chicheley,	1408

Archbishops of Canterbury.

	A. D.		A. D.
116. H. Chicheley,	1414	132. G. Sheldon,	1663
117. J. Stafford,	1443	133. W. Sancroft,	1677
118. J. Kemp,	1452	134. J. Tillotson,	1691
119. T. Bourchier,	1454	135. T. Tennison,	1695
120. J. Morton,	1486	136. W. Wake,	1715
121. H. Dean,	1502	137. J. Potter,	1736
122. W. Wareham,	1503	138. T. Herring,	1747
123. T. Cranmer,	1533	139. M. Hutton,	1751
124. R. Pole,	1556	140. T. Secker,	1758
125. M. Parker,	1559	141. F. Cornwallis,	1768
126. E. Grindall,	1575	142. J. Moore,	1783
127. J. Whitgift,	1583	Moore consecrated White first	
128. R. Bancroft,	1604	Bishop of Pennsylvania.	
129. G. Abbott,	1610		
130. W. Laud,	1633		
131. W. Juxon,	1660		

Bishops of the Church in U. S.

A. D.	A. D.
143. White, First Bishop of Pennsylv'ia, 1790 White was a con- secrator of Clag- gett as first Bishop of Maryland.	148. Pinkney, Md., 1870 149. Paret, Md., 1885 In 1895 the dio- cese of Wash- ington was set off from the diocese of Maryland.
144. Claggett, First Bishop of Mary- land, 1792	150. Scatterlee, first Bishop of Wash- ington, 1896
145. Kemp, Md., 1814	151. Harding, second Bishop of Wash- ington, 1909
146. Stone, Md., 1830	
147. Whittingham, Md., 1840	

OTHER LINES OF EPISCOPAL SUCCESSION.

A.D.	A.D.
1. St. John,	33-100
A. D. 100. The Apostle St. John died at Ephesus about this time (<i>Iren.</i> III, 3).	
A. D. 97. St. John's pupil, Polycarp, became Bishop of Smyrna.	

Bishops of Smyrna.

A.D.	A.D.
2. Polycarp, A. D. 156. In this year Polycarp was martyred. His pupil, Pothinus, had previously been sent to Gaul as Bishop of Lyons (<i>Eusebius</i> IV, 5).	97-156

Bishops of Lyons.

A. D.	A. D.
3. Pothinus, 156-177 A. D. 177. In this year Pothinus was martyred and was succeeded by	22. Patiens, 451 23. Lupicinus, 24. Rusticus, 494 25. Stephanus, 499 26. Viventius, 515
4. Irenæus, 187 5. Zacharias, 6. Elias, 7. Faustinus, 8. Verus, 9. Julius, 10. Ptolemy,	27. Eucherius II, 524 28. Lupus, 538 29. Licontius, 542 30. Sacerdos, 549 31. Nicetus, 552 32. Priscus, 573 33. Aetherius, 589
11. Vocius, 12. Maximus, 13. Tetradus, 14. Verissimus, 15. Justus, 374 16. Albinus, 17. Martin, 18. Antiochus, 19. Elpidius, 20. Licarius, 21. Eucherius I,	Aetherius, to- gether with Vir- gilius, Bishop of Arles, consecrated Augustine as Bish- op at Arles Novem- ber 16, 597. Au- gustine afterward became Archbish- op of Canterbury.
	427

Archbishops of Canterbury.

	A. D.		A. D.
34. Augustine,	596	76. Langton,	1207
35. Laurence,	605	77. Wetherfield,	1229
36. Melitus.	619	78. Edmund,	1134
37. Justus,	624	79. Boniface,	1245
38. Honorius,	634	80. Kilwarby,	1272
39. Adeodatus,	654	81. Peckham,	1278
40. Theodore,	668	82. Winchelsey,	1294
Theodore (himself a Greek) was consecrated as Bishop by Vitalian, Bishop of Rome. (See following page.)		83. Reynold,	1313
41. Berthwold,	693	84. Mepham,	1328
42. Tatwine,	731	85. Stratford,	1333
43. Nothelm,	735	86. Bradwarden,	1349
44. Cuthibert,	742	87. Islip,	1349
45. Bregwin,	760	88. Langham,	1366
46. Lambert,	763	89. Whittlesey,	1368
47. Aethelred,	793	90. Sudbury,	1375
48. Wulfred,	803	91. Courtney,	1381
49. Theogild,	830	92. Arundel,	1396
50. Ceolnoth,	830	93. Chicheley,	1414
51. Aethelred,	871	94. J. Stafford,	1443
52. Plegmund,	891	95. J. Kemp	1452
53. Athelm,	915	96. T. Bourchier,	1454
54. Wulfelm,	924	97. J. Morton,	1486
55. Odo Severus,	941	98. H. Dean,	1502
56. Dunstan,	959	99. W. Wareham,	1503
57. Aethalgar,	988	100. T. Cranmer,	1533
58. Siricus,	989	101. R. Pole,	1556
59. Alfric,	996	102. M. Parker,	1559
60. Elphage,	1005	103. E. Grindall,	1575
61. Lifing,	1013	104. J. Whitgift,	1583
62. Aethelnoth,	1020	105. R. Bancroft,	1604
63. Edisus,	1038	106. G. Abbott,	1610
64. Robert,	1050	107. W. Laud,	1633
65. Stigand,	1052	108. W. Juxon,	1660
66. Lanfranc,	1070	109. G. Sheldon,	1663
67. Anselm,	1093	110. W. Sancroft,	1677
68. Rodulphus,	1114	111. J. Tillotson,	1691
69. Corbell,	1123	112. T. Tennison,	1695
70. Theobald, Becket,	1139 1162	113. W. Wake,	1715
72. Richard,	1174	114. J. Potter,	1736
73. Baldwin,	1184	115. T. Herring,	1747
74. Fitzjocelin,	1191	116. M. Hutton,	1751
75. Walter,	1193	117. T. Secker,	1758
		118. F. Cornwallis,	1768
		119. J. Moore,	1783
		M o o r e c o n - s e c r a t o r W h i t e f i r s t Bishop of Pennsyl- vania.	

Presiding Bishops of the Church in U. S.

120. White, first Bishop of Pennsylvania, was a consecrator of Hopkins as first Bishop of Vermont.	122. Tuttle, Bishop of Utah, Idaho and Montana was translated to Missouri, 1886, and is now presiding Bishop of the Church in U. S.
121. Hopkins, first Bishop of Vermont, was a consecrator of Tuttle, first Bishop of Utah, Idaho and Montana.	

SS. Peter and Paul, A. D. 68.

Martyrdom of St. Peter and St. Paul at Rome.

Irenæus, Bishop of Lyons, who wrote in A. D. 177 (*Contra Omnes Haereses*), gives the order of the earliest Roman Bishops thus: "Linus, Anencletus, Clement." Irenæus represents the Roman Church as having been founded "by the two most glorious apostles, Peter and Paul"; and then he goes on to say that "the blessed apostles having founded and builded the Church, committed the ministry of the episcopate to Linus."

A. D. 64.

Tradition says that St. Paul, after his first imprisonment at Rome, went to Spain, and possibly to Britain. That about this time Trophimus, the Ephesian referred to in the Acts of the Apostles and in St. Paul's Second Epistle to Timothy, became First Bishop of Arles, a town not far from the present city of Marseilles.

Bishops of Arles.

	A. D.
Trophimus,	68
Regulus,	
Martin I,	254
Victor,	266
Marinus,	313
Martin II,	
Valentine,	346
Saturnius,	353
Arternius,	
Concerdius,	374
Heros,	
Patroclus,	412
Honoratus,	426
Hilary,	433
Ravenus,	449
Augustolis,	455
Leontius,	462
Aenarius,	492
Ceserius,	506
Ananius,	543
Aurelian,	546
Sapandus,	557
Licerius,	585
Virgilius,	588

Virgilius, together with Aetherius, Bishop of Lyons, consecrated Augustine as Bishop at Arles, November 16, 597.

A. D. 67.

Tradition says that there were at Rome about this time the son and the daughter of the British King Caradoc (whom the Romans called Caractacus), Linus and Claudia, who were held as hostages for the good behavior of their father. Claudia is thought to be the British Princess who was (according to Martial, the Roman historian) married to Pudens, the son of a Roman senator, and Linus (British Lin) is identified with the first of the long line of the Bishops of Rome. (Claudia, Linus and Pudens are mentioned together in II Tim. iv : 21).

(Condensed from *Ills. Notes on English Church History* by Rev. C. A. Lane, S. P. C. K.)

Bishops of Rome.

	A. D.
1. Linus,	67
2. Anencletus,	79
3. Clement,	91
4. Evarestus,	100
5. Alexander,	108
6. Sixtus I,	118
7. Telesphorus,	128
8. Ilyginus,	138
9. Pius I,	141
10. Anicetus,	155
11. Soter,	166
12. Eleutherius,	174
13. Victor I,	187
14. Zephyrinus,	198
15. Calixtus I,	216
16. Urban I,	221
17. Pontianus,	229
18. Anteros,	235

Bishops of Rome.—Continued.

	A. D.		A. D.
19. Fabianus,	236	54. Boniface II,	530
20. Cornelius,	251	55. John II,	532
21. Lucius I,	252	56. Agapetus I,	535
22. Stephanus I,	253	57. Sylverius,	536
23. Sixtus II,	257	58. Vigilius,	540
24. Dionysius,	259	59. Pelagius I,	555
25. Felix I,	269	60. John III,	560
26. Eutychianus,	275	61. Benedict I,	574
27. Caius,	283	62. Pelagius II,	578
28. Marcellinus,	296	63. Gregory I,	590
29. Marcellus I,	308	64. Sabinianus,	604
30. Eusebius,	310	65. Boniface III,	606
31. Melchiades,	311	66. Boniface IV,	608
32. Silvester I,	314	67. Adeodatus,	615
33. Mark,	336	68. Boniface V,	619
34. Julius I,	337	69. Honorius I,	625
35. Liberius,	352	70. Severinus,	640
36. Damasus I,	366	71. John IV,	640
37. Siricus,	385	72. Theodore I,	642
38. Anastasius,	398	73. Martin I,	649
39. Innocent I,	402	74. Eugenius I,	654
40. Zosimus,	417	75. Vitalian,	658-672
41. Boniface I,	418		
42. Celestine I,	422		
43. Sixtus III,	432	Vitalian consecrated Theodore as	
44. Leo I	440	Bishop in A. D. 668	
45. Hilarus,	461	and Theodore became the seventh	
46. Simplicius,	468	Archbishop of Canterbury. (For the	
47. Felix III,	483	line of the Archbishops of Canterbury, from Theodore on, see page 90.)	
48. Gelasius I,	492		
49. Anastasius II,	496		
50. Symmachus,	498		
51. Hormisdas,	514		
52. John I.	523		
53. Felix IV,	526		



Pohick Church

GEORGE WASHINGTON, the first President of the United States, and the one to whom under God the nation owes its independence more than to any other man, was a communicant, vestryman, and lay-reader of the Episcopal Church. Pohick Church is and always has been the parish church of Mt. Vernon. It is five miles from the mansion, and was built in 1768 from plans drawn by General Washington, a member of the building committee. Washington was a vestryman of this church for twenty years, never permitting, as Bishop Meade says, "the weather or company to keep him from church."

Washington was also a vestryman previous to the Revolution in Christ Church, Alexandria. This church was erected in 1767. Washington was one of the first to buy a pew, and one of the first vestrymen chosen. President Washington's pew in this church is still preserved as it appeared when occupied by the family. While President of the United States, and residing in New York, he attended St. Paul's Church; in Philadelphia, Christ Church.



Christ Church, Alexandria

The Faith of the Framers of the Constitution of the United States.

We publish below the names of the members of the convention which framed the Constitution of the United States, giving their religious affiliations, showing that two-thirds of those who signed this all-important State paper were by birth, baptism or family connected with the Episcopal Church.

EPISCOPAL CHURCH.—George Washington, Rufus King, William Samuel Johnson, Alexander Hamilton, David Brearley, Jonathan Dayton, Benjamin Franklin, Thomas Mifflin, Robert Morris, George Clymer, Jared Ingersoll, James Wilson, Gouverneur Morris, George Read, John Dickinson (nominally), Richard Bassett, Jacob Brown, Daniel Jenifer, John Blair, James Madison, Jr., William Blount, Richard D. Spright, John Rutledge, Charles C. Pinckney, Charles Pinckney, Pierce Butler, William Few

CONGREGATIONALIST.—John Langdon, Nicholas Gilman, Nathaniel Gorham, Roger Sherman, Abraham Baldwin.

PRESBYTERIAN.—William Livingstone, William Patterson, Gunning Bedford, Jr., James McHenry, Hugh Williamson.

ROMAN CATHOLIC.—Thomas Fitzsimmons, Daniel Carroll.

The Faith of the Signers of the Declaration of Independence.

Episcopalians.



T. Jefferson. R. H. Lee. B. Franklin



L. Morris. B. Gwinnett. T. Stone. A. Middleton. J. Wilson. B. Harrison.



G. Walton. J. Penn. O. Wolcott. R. Morris. S. Chase. Wm. Paca.



G. Ross. T. Nelson. J. Hewes. G. Clymer. F. Lewis. W. Hooper.



T. Lynch. F. L. Lee. C. Livingston. E. Rutledge. B. Rusk. E. Gerry.



G. Taylor. T. Heyward. F. Hopkinson. G. Wythe. G. Read. C. Braxton.

Congregationalists.



J. Adams. J. Hancock.



R. Sherman. L. Hall. S. Huntington. W. Whipple. W. Ellery.



W. Williams. R. T. Paine. S. Adams. J. Bartlett. M. Thornton.

Presbyterians.



J. Smith. T. M. Frean. A. Clark. J. Witherspoon. W. Floyd.

Quakers (2) Baptist Roman Catholic



S. Hopkins. R. Stockton. J. Hart. C. Carroll.

Of the fifty-six actual signers of the Declaration of Independence, two-thirds (thirty-four) were members of the Episcopal Church. Our authority for this statement is the late Bishop Perry of Iowa, who gives all the facts in an interesting pamphlet, entitled "The Faith of the Framers of the Declaration of Independence."

The above photographs are published by courtesy of S. S. McClure Company.

Appendix.

The English Church and the Papal Claims.

- (a) The erroneous claim that the Church of England began with King Henry VIII.
- (b) The erroneous claim that Christianity in Britain owes its origin to the Roman Catholic Church.

In the year 609 Ethelbert, the first Christian King of Kent, having set going the three great Cathedral Churches of Canterbury, London and Rochester, gave for the support of the Cathedral Church at London an estate in Essex called Tillingham. This estate, given by Ethelbert in 609, is still in the possession of the great Cathedral of London (St. Paul's), and it has been in their possession consecutively for 1300 years. There is no act of Parliament taking this property away from the Church of Rome and giving it to the Church of England, and no act of Parliament taking it away from the Church of England at any period of her history and giving it to the Church of Rome; nor is there any act of Parliament during any of these thirteen centuries confirming the title, as though [during the Reformation, for instance.] it might have been voided or thought to have been voided.

If any one should say that it was the Roman Church, however, to which Ethelbert had given this property in 609, in spite of the name, the "Church of the English," the reply is that in Ethelbert's day,

(a) Pope Gregory VII claimed no jurisdiction;
(b) the distinctively Romish doctrines of papal supremacy and infallibility, transubstantiation, purgatorial indulgencies, the doctrine of the immaculate conception, etc., etc., etc., were unknown, but the doctrines of the Church in London at that time correspond closely to the doctrines held by that same Church in London at the present time.

It is a mistake to conceive of the beginning of Christianity in England as of Latin origin, rather was it of Greek. Greek was the language of the civilized world at the time of our Saviour's coming. The Septuagint Greek version and not the Hebrew version of the Old Testament was in common use; so with the New Testament, the Greek version was commonly used until long after the martyrdom of Alban in 304 or the Council of Arles in 314, at which three British Bishops were present. (The Council of Arles was called by the Emperor Constantine and met on August 1, 314. The Council consisted of thirty-three Bishops. Some Bishops, among whom was Sylvester, Bishop of Rome, sent Presbyters and Deacons as their delegates. It is most probable that Marinus, who was Bishop of Arles at the time, presided by the Emperor's orders. The Council examined into the cases of Caecilian and Felix of Aptunga, on an appeal from a Council held at Rome, whose decision appears to have had but little effect. The Bishops of Arles also enacted twenty-two Canons and finally sent its decrees to

Silvester, who was Bishop of the imperial city of Rome, but was too aged to attend the Council of Arles in person, "in order that all might know what these decrees were,"—but not to wait for his approval before they were promulgated.)

It was by order of Pope Damasus, 366-384, that Jerome first translated the scriptures into the Latin tongue.

The earliest Fathers came from the East and, except Tertullian, wrote in Greek. The earliest principal writers of ecclesiastical history wrote in Greek. All the Ecumenical Councils, their decrees and their canons, not to mention the Nicene creed itself, were in Greek. The Church of Rome itself was in the beginning a colony of Greek Christians and Grecised Jews: Their liturgical language was Greek, their organization was Greek, their writers Greek, their scriptures Greek, their literature Greek, of which the Greek words Church, Bishop, Priest, Deacon, Ecclesiastic, Epiphany, Litany, Liturgy, etc., are witnesses. The Scriptures, therefore, which the first Christian missionaries brought to England with them were Greek, and the Latin influence began many centuries later.

Pope Gregory I, A. D. 590-604, to whom is due the beginning of Latin influence upon the English Church, an influence which has been productive of great good, as well as much evil, always used the name "the Church of the English," as he called the French Church "the Church of the Gauls." Of his own Church he spoke as the Roman Church. He never used such an impossible phrase as the Church of Rome in England. This same Pope declared that any Bishop or Pope who claimed to be the Universal Bishop of the World would be the Forerunner of AntiChrist, so that in his day there was no thought of papal jurisdiction over the Church.

In the succeeding centuries such papal claims began to be put forth, and as they were put forth were resisted by the English Church, of which resistance the following are a few historical instances:

A. D. 700-800. Cuthbert, Archbishop of Canterbury, summoned a council of the English Church at Clovesho, proposing that difficult cases in English ecclesiastical courts should be referred to Rome. The Council, after due consideration, directed that all questions should be referred to the Archbishop.

In this century the English Church sided with the Gallican and Eastern Church against Rome on the question of "image worship."

A. D. 800-900. Aelfrick, of St. Albans, wrote a letter (which is now extant in Exeter Cathedral) against the then recently proposed Latin doctrine of transubstantiation. Aelfrick's position in regard to this doctrine is substantially the one found in our thirty-nine articles.

A. D. 1000-1100. Relying on William the Conqueror's oath respecting their religious liberty, the English Bishops refused Gregory VII's summons to attend his council at Rome. The Bishop of Rome then summoned Lanfranc, Archbishop of Canterbury, to Rome on penalty of "deposition and severance from the grace of Peter if he did not come within four months. Lanfranc did not go and nothing was done.

A. D. 1100-1200. Pope Urban II declared that the Archbishop of Canterbury ought to be treated as his, the Pope's, equal, "the Pope and Patriarch of another world."

The English council of Clarendon, A. D. 1164, forbade all appeals to Rome.

A. D. 1200-1300. On June 15, 1215, King John signed Magna Charta, whose first words are, "We have granted to God in and by this our present charter and have confirmed for us and for our heirs forever that the Church of England should be free and have all her rights and liberties inviolable." The Pope commanded Stephen Langton, Archbishop of Canterbury, to excommunicate the barons for their action in

regard to this charter. Langton refused and Magna Charta stood and has since been ratified by thirty-three English monarchs. In this same century, Rich, Archbishop of Canterbury, in 1234 resisted Roman encroachment and Grostete, Bishop of Lincoln, withheld "Innocent" to his face at Lyons. In 1265, Sewall, Archbishop of York, entirely disregarded the Roman excommunication fulminated against him.

• A. D. 1300-1400. In 1336 Parliament passed an act which said that no Italian priest should tithe or toll in England. The Statutes of Provisors and Præmunire, passed by Parliament in this century, forbade the Bishop of Rome to appoint to any bishopric or other Church Office in England. In case of his doing so the benefice was declared to be vacant. The right of nomination lapsed to the King, and the same statutes appointed confiscation of property and imprisonment to any one procuring from Rome any appointments, bulls or excommunications. Wyclif, rector of Lutterworth, and who, in 1380, made the first translation of the Bible into English, wrote as follows: "The Bishop of Rome hath no jurisdiction in this realm of England and never had."

A. D. 1534 The English Bishops in consultation, with one exception, Fisher, Bishop of Rochester, assented to this resolution: "*Resolved*, That the Bishop of Rome has no greater jurisdiction conferred on him by God in this Kingdom than any other foreign bishop."

During the reign of Henry VIII, who died in 1547, and his successor, Edward VI (1547-1553), and his successor Mary, called Bloody Mary (1553-1558), and during the first twelve years of the reign of her successor, Elizabeth, that is to say, both during and after the reformation period, the Papists, as they were called, and the loyal members of the Church of England gathered in the same church buildings; no separate houses of worship were set up. In 1570, Pope Pius V offered Queen Elizabeth to accept the Book of Common Prayer and the Reformation if his supremacy was acknowledged. Queen Elizabeth refused with the words, "Our records show that the papal jurisdiction over this realm was a usurpation; to no power whatever is my crown subject save to that of Christ, the King of Kings." Pope Pius V then excommunicated the Queen and ordered his adherents to separate themselves from the Church of England, out of 9,400 clergy less than 200 obeyed, and set up a separate worship forming what the late Bishop Coxe called the Italian schism, and which to-day is known as the Roman Catholic Church in England and America.

(The above notes are, for the most part, taken from publications of the Church Historical Society, published by the Society for Promoting Christian Knowledge, London, England, from an article in the Churchman, September 16, 1893, and Eighteen Centuries of the Orthodox Greek Church by A. H. Hore.)

G. C. F. BRATENAHL, D.D.,
Rector of St. Alban's and Canon of Washington.

Glossary.

ALMONER.—The title given to the Cathedral Canon or officer charged with the direction of Church charities and institutions.

APSE.—An architectural term descriptive of the semi-circular, or polygonal, shape in which the chancel is frequently built.

ARCHDEACON.—A title given in the American Church to a priest who presides over an Archdeaconry, one of the divisions into which a Diocese is divided. The Archdeacon usually has charge, under the Bishop, of the Missionary work.

CANON.—A Greek word meaning *rule*.

1. The Canon of Scripture, the books accepted by the Church as inspired, the Bible.

2. Canon Law, the body of ecclesiastical laws adopted by the Church.

3. Canon of the Liturgy, the rule for the celebration of the Holy Communion.

4. Canon, a name given to a member of the Cathedral Chapter signifying that he is in an especial sense under the canon or rule of the Bishop, and that his name is inscribed as an officer on the Canon or *Album* of the Cathedral; to each Clerical Canon is assigned a definite part of the spiritual work of the Cathedral. The Washington Constitution provides as follows for the maintenance and development under the pastoral direction of the Bishop and the Dean, his Vicar, of the fourfold work of a Cathedral, viz.:

Worship, under the guidance of a Canon Precentor;

Missions, under the guidance of a Canon Missioner;

Education, under the guidance of a Canon Chancellor;

Charity, under the guidance of a Canon Almoner.

CHAPTER.—A Cathedral Chapter is the Cathedral corporation, or Board of Trustees, holding and managing its property and, under the Bishop, is in supreme control of its government.



COUNCIL.—The Cathedral Council is a body of clergy and laymen which acts as an advisory council when the Bishop so desires, and is charged with the management of public functions of the Church, and acts as a *Senatus Episcopi* according to ancient precedent.

CRYPT.—A vaulted room beneath a Church, more especially underneath the Chancel, where services are held.

DEAN.—The chief Canon of a Cathedral. As the Bishop's vicar, the Dean presides over the Chapter in the absence of the Bishop, and has the pastoral oversight of the Cathedral congregation.

MISSIONER.—The title given to the Cathedral Canon or officer charged with the work of Mission preaching and the oversight of the Mission work of the Cathedral.

NAVE.—The body of the Church building in which the congregation sits; derived from the Latin word *navis*, meaning a ship, signifying "the ark of Christ's Church."

PRECENTOR.—The title given to the Cathedral Canon or officer charged with the duty of promoting the beauty of divine worship, not only in the Cathedral, but elsewhere when possible, with special reference to the proper rendering of the service and the music.

PRESBYTERY.—The term applied, according to ancient precedent, to the seven clerical members of the Cathedral Chapter who in early days were called "*Fratres Episcopi*," and who form the Bishop's staff of Clergy to assist him in the administrative duties of his office.

REREDOS.—A carved or sculptured screen of wood or stone placed above and back of the Altar.

TRANSEPTS.—When Churches are built in the form of a cross they have two wings, one on each side; these projecting wings are called transepts, north and south.

VERGER.—The name given to the man who carries the *verge*, or staff, in a Cathedral Service. When not taking part in the service the Verger often acts as guide and attendant.

VICAR.—One who acts in place or on behalf of another; a term applied in the American Church to the minister-in-charge of a congregation, or Mission Church, under the Rector of the Parish.



TIE BROTHERHOOD SERVICE, SEPT. 29th, A. D. 1907. TIE PROCESSION.

Cathedral Churches and Missions.

The Bethlehem Chapel of the Holy Nativity,
In the Crypt of Washington Cathedral.

The Little Sanctuary on the Cathedral Close.

Chapel of the Good Shepherd, 6th Street, Northeast.
REV. C. S. ABBOTT, Priest in charge.

All Saints' Chapel, Benning.
REV. C. S. ABBOTT, Priest in charge.

Chapel of the Nativity, 14th and Mass. Ave., S. E.
REV. E. M. THOMPSON, Priest in charge.

St. Matthew's Chapel, Chesapeake Junction, D. C.
REV. C. S. ABBOTT, Priest in charge.

Chapel of the Redeemer, Glen Echo.
OSCAR W. ROOME, Lay Reader.

Calvary Chapel, 11th and G Streets, N. E.
REV. F. I. A. BENNETT, Priest in charge.

St. Monica's Chapel, S. Capitol and L Streets, S. W.
REV. J. C. VAN LOO, Priest in charge.

Chapel of St. Philip the Evangelist, Anacostia, D. C.
REV. W. V. TUNNELL.

Cathedral Foundation Builders

IN ORDER that everyone may have opportunity to take part in an offering to the glory of God for the upraising of Washington Cathedral, the Bishop and Chapter issue

Foundation Builders' Certificates

to everyone making an offering of five dollars for the Cathedral Foundation. This offering may be made in one sum, or at the rate of one dollar a year for five years, the annual payment of one dollar being secured by the signing of the five coupons attached to each certificate. The names of those making an offering for the upraising of Washington Cathedral will be entered as Cathedral Foundation Builders in the

Book of Remembrance

to be kept in the chancel of the Cathedral.

Foundation Builders' Certificates may be obtained from the accredited parochial agents of the Cathedral, or from the Cathedral Librarian, Mt. St. Alban, Washington, D.C.

Remittances may be sent to the Bishop of Washington, or to

THE CATHEDRAL LIBRARIAN,
MOUNT SAINT ALBAN,
WASHINGTON, D. C.